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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., November 13, 1930

NEW SERIES
VOLUME XXXII. No. 46

DEVOTIONAL

To behold the beauty of Jehovah! That is the first employment of the mind which seeks to dwell in the house of God, that is seeks a personal realization of the presence of God. The response of the soul to this revelation of God is worship. The feelings that arise in the soul when a Christian comes face to face with God is worship. Religion is a revelation and a realization of God. Worship is the spiritual reaction to the presence of God. And so David seeks to dwell in the house of God, "To behold the beauty of the Lord". Worship of God is admiration of and joy in the contemplation of his character or attributes as they are unfolded to us. That which is beautiful excites joy and produces satisfaction in our minds. Every man ought to cultivate love of the beautiful. The highest quality of beauty is found in the attributes of God. It is well for us if we have within us that which responds with joy to his amazing love, his perfect holiness, mercy, truth, faithfulness, goodness, wisdom and power. The existence of these in the highest measure, yea without measure, are in God; their perfect blending, harmony—these are the qualities that make his face beautiful. Needed: a better, fuller knowledge of God. And needed, more preaching that reveals God to us.

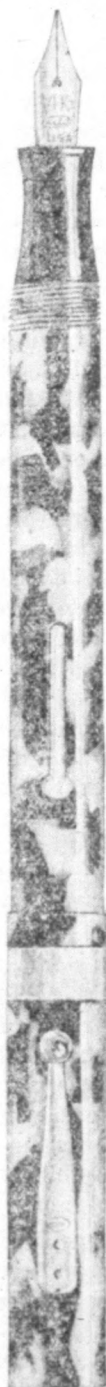
—BR—

There is good attendance and interest in the Brookhaven meeting where brother V. E. Boston is assisting Pastor A. F. Crittendon, who supplied for the former at Winona Sunday.

Dr. C. W. Stumph, Corresponding Secretary of the Baptist Convention Board in New Mexico, has served eight years, and now proposes to return to the pastorate. He was pastor several years at Charleston in this state and we should be glad to see him back here with us.

News was broadcast Monday that Rev. J. O. Buckley died suddenly at Wanilla Sunday night. We are without details of the manner of his going, but understand that he preached Sunday morning at Wanilla, where he was pastor, and was taken suddenly ill at church Sunday night. He was taken to a nearby home and expired soon after. Brother Buckley was one of the most faithful and beloved pastors in the southern part of the state, where he had labored for a quarter of a century not far from where he grew up. He was born in Lawrence County and was licensed to preach by Crooked Creek Church. His home was near Prentiss and he had served many of the best churches in that section. He was moderator of the Jefferson Davis County Association and held in highest esteem by all who knew him. Only two weeks ago we had pleasant fellowship with him at the association. The funeral service was conducted by his friend, brother J. B. Quin. Our hearts go out in sympathy with his loved ones who are bereaved.

Send 4 subscriptions to Record and get \$1.50 pen.



Send 8 subscriptions and get \$3.00 pen.

Send 6 subscriptions and get \$2.50 pen.

Mr. Dinwiddie, Superintendent of the National Temperance Bureau says that of the 33 men known to have been elected to the United States Senate this month 28 are listed as dry and five as wet. There was a dry gain of one. He thinks the wet vote in the house will not exceed one third of the membership.

Mississippi College football team this year defeated the team from the University of Mexico by a score of forty to nothing. The game was played in Jackson before what was probably the biggest crowd ever assembled in the city. The students from Mexico were well entertained in Jackson and at Mississippi College and the spirit of comradeship was in evidence.

A copy of the Associational minutes for Panola county is to hand. It is a good, clean piece of work, as we should expect of brother W. E. Lee. The main statistical table is in the middle of the book and saves folding. There are seventeen churches. The total membership is 1,790. There were fifty baptisms during the year. Eight churches reported no baptisms. The largest number, 12, is reported from Shady Grove. Fourteen churches have Sunday Schools. Five churches have B. Y. P. U.'s. Eight have Womens Missionary Societies. Total gifts to local objects amount to \$12,309.41. Gifts to Cooperative Program were \$2,376.06. Special gifts amounted to \$3,833.56. Four churches have budgets for local work and missions. The value of church property is \$77,000. Sardis Church gave the largest amount to missions and reports 25 tithers.

—BR—

SUNDAY SCHOOL ATTENDANCE NOV. 9

Jackson First Church	623
Jackson Calvary Church	862
Jackson Griffith Memorial	444
Jackson Davis Memorial	392
Jackson Parkway Church	162
Jackson Northside Church	69
Meridian First Church	703
Offering	\$ 46.64
Pine Bluff, Copiah county	172
Gulfport First Church	362
Offering	\$116.71
Utica Church	129
Columbia Church (last report)	418
Offering	\$ 37.69
Columbia Church (previous report)	418
Brookhaven Church	535
B. Y. P. U. 225	
Magee Church	302
Offering	\$12.61
Columbia Church	367
Offering	\$14.53
Silver Springs Church	102
Collection	\$1.60
Fifth Ave., Hattiesburg	313
Collection	\$95.18
Brookhaven	535
B. Y. P. U. attendance	225

SPIRIT FILLED MESSENGERS AND WEIGHTY CONVENTION PROBLEMS

S. E. Travis

Anxiety has been expressed by some of the brethren as to what will be the outcome of the approaching Convention at Water Valley. Let us pray, one and all, that only spirit filled messengers shall be sent to the Convention. If this be done, there is no occasion for alarm, for the Spirit guides "into all truth."

Messengers should attend the Convention prepared to receive and follow the Spirit's guidance. The house divided against itself cannot stand. Where the Spirit is there is union and not division, harmony and not discord, and the great Mississippi Baptist Brotherhood can stand for nothing other than united and harmonious action. It is better to stand still until the guiding hand of God appears than to move forward with divided ranks. God did not make the world in one day, and it may not be in His plan to lead to the solution of the many puzzling problems confronting the Convention during one meeting.

Various solutions of our problems have been suggested and various opinions expressed. There seems to be a diversity of views among our people. Honesty and sincerity of purpose should be accorded all. Free and full discussions are proper. Let all of our ideas, opinions and solutions be thrown into the smelting pot—a Convention of Spirit filled messengers—and God will take care of the results. Messengers will need only to follow the Spirit's leading.

Personally, the writer is of the profound conviction that the Spirit led to the action taken in behalf of our colleges at the Grenada Convention in 1922, and that if we follow His leading, the plans there promulgated can be carried to completion expeditiously. The action at Grenada contemplated a campaign within a reasonable time of sufficient magnitude to endow our colleges to the extent required for standardization. Some eight years have passed and only limited campaigns have been inaugurated. The campaign of a year ago, while directed by a most powerful and efficient organization, was limited to only a fractional part of pressing obligations and did not appeal to larger contributors and really succeeded beyond the expectations of many. Pending the proper campaign, the present emergency can be met through the plan suggested by Brother W. N. Taylor at Newton.

The immediate task of Mississippi Baptists, so far as our school problems are concerned, is the completion of the endowment of our colleges to the extent required for standardization. We have not really tried in earnest to do this. It can be done, and it can be done without reducing the receipts for missions proper, if we go about it in the right way. Many men of large means who care nothing for state, home or foreign missions, will contribute largely to the permanent endowment of our colleges. The endowment can be completed from such sources within two or three years with gifts to state, home and foreign missions increasing all the while, if we but go to the task in the spirit of the Master. We must first convince the outside world that the denomination is back of its colleges and will maintain their standards at all hazards. This done, and the task will be easy. Most of the necessary funds can likely be raised through private canvassing among the larger givers without any member to member campaign.

Our present embarrassing situation is due largely to expressions of doubt in our own ranks as to the ability and willingness of the denomination to maintain the standard of its colleges. Men of means will not put their money in doubtful ventures, and students are reluctant to attend colleges the standards of which are subject to question. The affirmative action of the Convention should remove all occasion for doubt.

It is true, we are embarrassed by our debts. Indeed, debt is usually embarrassing, and the writer is as much opposed to debt as any other Mississippi Baptist. The Bible authority for debt is "Owe no man anything, but to love one another." The fact remains, however, that about

ninety-five per cent. of the business of the country is done on the credit system, and it is next to impossible to steer clear of the system so universal in application and make any substantial progress in any direction.

Besides, our debts in the main are not debts in the true sense, but investments. In round numbers, the denomination has two dollars for every dollar of debt contracted, and still has the dollar borrowed in the form of permanent endowment. College finances have made wonderful progress in the last eight years. In round numbers, \$800,000.00 has been added to the permanent endowment funds. But few private businesses have done so well. Why be discouraged over a debt less than one-third of the permanent endowment produced by the debt? Why balk over a debt amounting only to a dollar or so per capita of Mississippi Baptists? Are we not quailing at a mole hill rather than a mountain?

The suggestion for one Board of Trustees for all our colleges involves points of advantage and of disadvantage, and should have the most careful and prayerful consideration of our people. We hear a good deal as to the application of "Big Business Methods," and the question is, to what extent can big business methods be applied in the operation of our institutions? Certainly, we are all agreed that such system should be adopted as will promote the best interests of our institutions. Big business is an autocracy, the Baptist Brotherhood is a democracy or represented by democracies. The dollar is largely the unit of power in big business, the individual Baptist is largely the unit of power in the Baptist Brotherhood. Big business vests all authority in one man or in a few men, the Baptist democracy rebels against autocratic authority and stands for individual responsibility. Big business possesses its unit of power, the dollar, and can use it at will. The Baptist democracy in order to utilize its unit of power must win to its cause the free will and service of the individual Baptist. If Big Business had charge of Southern Baptist affairs, its first reform would likely be, as matter of economy, the abolition of the Southern Baptist Convention and the various State Conventions and all county and district associations. The duties devolved upon these various bodies would be committed, perhaps, to a few well paid men, probably one for each state, who would meet together occasionally, probably yearly. Baptists regard their Conventions and Associations as indispensable to the welfare of Baptist causes, and rebel everywhere against the concentration of authority. The most frequent criticism heard among them is to the effect that one or few men attempt to run this church, or that institution, etc.

It seems, therefore, that Baptists should adopt such system as will reach and utilize their units of power—individual Baptists. The more of our Baptists we put to work and make responsible for our institutions, the greater will be the fruitage. Possibly larger Boards would more nearly harmonize with Baptist polity and secure better results. In any event, existing Boards are maintained at little expense, while it would require a paid Board to take over the duties of all of them, if we are to have anything approximating proper supervision and direction.

The proposed consolidation of our colleges should also have the most careful and prayerful consideration of our people. It has been suggested that we shall have to keep our colleges poor and dependent in order to keep them pure and loyal to their Creator. Some of the larger colleges founded by churches grew rich and powerful and struck off the hands of their creators. The idea of a co-educational institution is meeting with opposition. There has been quite a change in the educational life of the student. Formerly, students usually entered college after maturity, they now enter in the tender teen age, before reaching maturity and while they should not be thrown upon their own resources. Many parents will never send their boys or girls of tender age to a co-educational institution.

There is much to commend our colleges as they are. Perhaps, if we had the task of creating

new colleges at this time, we would plan them differently and have fewer in number. But it was necessary to have them as they are to prevent division and maintain unity in the brotherhood, and it is necessary to maintain them as they are for the same reasons. United we can accomplish anything we desire, divided we will fail all along the line. Let us resolve to complete within the next year or so, the endowment of our colleges as they are, and after that they will be self-supporting or very nearly so, and cease to be constant drains upon the finances of the denomination. This done, and it can be easily done if we unite in the task, all will be well and there will be universal rejoicing among our people.

A DISAPPOINTED WIDOW

I received a letter from the widow of a minister who had died recently. She told me in her letter that her husband informed her before his death that she would have the income from an annuity certificate of The Relief and Annuity Board in case of his death. She failed to find his annuity certificate among his papers after his death. She requested me to examine the records of the Board and she believed I would find that he had a certificate. I looked through the files and there is no record that he had ever applied to The Relief and Annuity Board in any way. This widow is sorely in need of the income which the certificate would have supplied.

Her husband, no doubt, intended to apply for an annuity certificate, but he put it off waiting for a better or more convenient time. He needed every dollar of his small income, as most preachers do. He expected to be better able a little further on to take out the certificate. But he left his widow with no income and with no money to bury him. His good intentions could not be cashed by his widow after his death.

I had known him for twenty-five years. He was a faithful minister of Christ's gospel and a kind husband and father. But he procrastinated about making provision for his wife as he had it in his heart to do. "Procrastination is the thief of time," the bane of youth, and the regret of old age. It robs young preachers of their security, old ones of their comfort, widows and orphans of their living.

Preachers will read these lines who expect to apply for Service Annuity Contracts, but some of them will wait for larger incomes or more convenient times. In some cases their wives and children will be left widowed and orphaned without the income which it is the duty of the husband and father to provide and which The Relief and Annuity Board offers help to provide.

Brother Preacher, if you should die or become disabled now or soon your family could not live on the good intentions which you cherished in life, but a contract with The Relief and Annuity Board will bring substantial support.

—H. F. Vermillion, Managing Director
Service Annuity Department
1226 Athletic Club Building
Dallas, Texas.

The federal court now in session in Jackson is reported to be giving heavier than usual punishment to liquor law violators. Judge Holmes has the thanks of good people for this. Federal officers are now being called on for more work than usual in this line because state courts get discouraged in sentencing law violators and later having them turned loose to resume their violations of law.

Rankin County Association minutes by J. W. Steen, clerk, show—29 churches, 15 ordained ministers, 3,501 members with 196 baptisms. The largest number of baptisms was reported by Mizpah Church, 33; next comes Leesburg with 20, then Brandon with 17. Sixteen of the churches gave to the cooperative program; and twenty-three gave to some objects in the program. A total of \$3,457.64 was given to all missions, of which Steens Creek Church gave more than one-third. Then come Brandon and Pearson. Two churches have pastor's homes.

Housetop and Inner Chamber

Pray for the guidance of God's hand in our State Convention in Water Valley. And pray for the other state conventions also.

The president of Columbia University, who advocates the liberty to drink, has issued an order that nobody shall smoke cigarettes on the campus.

The Commercial Appeal in an editorial appraisal of Clarence Darrow says, "Mr. Darrow is a quiet man". This is news of the first quality!

The Trustees of Blue Mountain College voted unanimously against the proposal to combine our Baptist colleges into one university or under one board of trustees.

We are sorry to lose brother R. M. Dykes from Mississippi, as he resigns at Tchula to accept a call to Alvin, Texas. We commend him to the brotherhood of the state to which he goes.

Our meeting at Quinton, Oklahoma, just closed, resulted in 37 additions to the church and a genuine revival. Six professions were not united with the church.—W. F. Frazier, Springfield, Mo.

The First Baptist Church of Meridian, Mississippi, Dr. Norman W. Cox, pastor, announces the change of the time of its evening service for the months of November to February inclusive to from 5:00 to 6:00 P.M. These services are broadcast over Station WCOC.

North and northeast Mississippi have become famous of late years for their dairy products, and now the southern part of the state is coming into its own in this industry, since the tick law has been enforced. We don't have to live on cotton alone.

The sheriff of Jones County interfered with the operation of picture shows in Laurel last Sunday. It is said that the shows were sponsored by the American Legion. It will be remembered that the bill passed by the legislature legalizing prize fights was sponsored by this organization.

Dr. W. T. Lowrey did some strong yet tenderly sympathetic preaching at Duck Hill. Rain and changing weather conditions interfered but the church was greatly inspired by the sermons of Dr. Lowrey. Out of a long and varied experience, he drew many effective illustrations. Numbers of our pastors should avail themselves of his assistance in meetings. Write him at Clinton for an open date.—H. M. Harris.

Mr. Henry C. Price, formerly pastor of Eastfork and Fernwood Churches, is leaving this week for Jonesville, La., to be pastor of the Baptist Church there. The Jonesville Baptist Church is a full time church in a large mission field and offers great opportunities for evangelism and enlistment. Mr. Price will succeed Dr. E. E. Colvin, who recently accepted the Calvary Baptist Church of Alexandria.

Receipts of the Foreign Mission Board for the past six months were \$262,834.62. For the same period a year ago they were \$318,630.43. The receipts from Mississippi for foreign missions for the past six months were \$13,102.37. For the same period a year ago they were \$14,751.38. Virginia is the largest contributor among the states. Mississippi is tenth in the list, both last year and this.

Prominent Democrats have published a statement since the election about the party's policy for the future, which is sober and sensible. One is amused somewhat, however, at the effort to satisfy those from the East and those from the South by a statement on the tariff, which severely criticizes the law recently passed and then promises that no effort will be made to make radical changes in it.

On a recent Sunday fourteen of the children in the Baptist Orphanage were received into the Davis Memorial Church, Jackson, on profession of faith.

The Sunday School Board in Nashville has recently issued two new books which will greatly help those who are seeking to do the best work in the Sunday Schools. One is by Mr. W. P. Phillips and the other by Dr. Jos. T. Watts. These men have spent years in the study of the subjects under discussion and have made a real contribution to the work.

Dr. Norman W. Cox, pastor of the First Baptist Church of Meridian, Miss., has just returned from a splendid meeting with the First Baptist Church of Tifton, Ga., with Rev. George C. Gibson, pastor, in which there were seventy-four additions. Mr. and Mrs. E. E. Rutledge of Murfreesboro, Tenn., had charge of the music and rendered most excellent service.

Some two weeks ago in one of the departments of The Baptist Record it was stated that Dr. J. Frank Norris had recently assisted Pastor J. B. Leavell in a great meeting in First Church of Houston, Texas, in which something like a thousand souls had been added to the church. We are now informed that this was a mistaken report.

Mr. Roger Babson, famous statistician and author, said recently: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal provision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness. To bring back prosperity people must be conditioned in the right ways of working and living."

The Second Quarter in the 1930-31 Session of the Southern Baptist Theological Seminary, Louisville, Ky., begins November 17th. Other students may enroll at this time for the regular courses. Ministerial students who can make arrangements to enter should communicate with President John R. Sampey at once. There are three hundred and eighty ministerial students in the Seminary now. All of these, except the students in the graduate department, are taking their first quarterly examinations.—(Chas. F. Leek.)

The Christian Index says of the All-Southern Baptist Student Conference in Atlanta as follows:

Beyond question it was one of the most remarkable Baptist conventions ever held in the South. The messengers were young people—all of them like young Samson in the camp of Dan feeling the urge of their life's mission; all of them were selected by the students of their respective schools and approved by the school authorities; the speakers were leading ministers, laymen and students, men and women, of peculiar qualifications to reach student life; the themes came out of the keynote, Christ My Only Necessity; the thought of the speakers and the manner of delivery were of a high order; the atmosphere in the church, lobbies and class rooms of the church was superior to anything ever witnessed by the editor, and the young people set their fathers and other elders a fine example in their loyalty to the conference program. These wholesome young folks from our schools have left in Atlanta, especially among our own people, a finer outlook on life and a deepening regard for college youth. The potentialities locked up in the Baptist Student Union are beyond measure and we may hope for anything fine when so many young people in our schools and colleges march under the legend: "Christ My Only Necessity."

Dr. William Mayo of Rochester, Minnesota, says: The very roof of my home goes out of the possession of my family when I die. I wouldn't want my children deprived of the fun and the advantage of making their own way.

The annual associational letter of First Church, Columbia, shows 225 additions to the church, 148 of them by baptism; a marvelous work of grace. There were forty others who were received under the watch care of the church and whose letters have not yet been received; or who have been accepted for baptism, but have not yet been baptized. The total amount contributed for all purposes during the year was \$15,000. Pastor H. W. Ellis adds, "We carry The Baptist Record in the budget, and I feel sure its weekly visits in the home of our people account in part for the good year we feel we have had."

The reports of the 21 churches in the Riverside Association show that there were 302 additions for baptism during the year just closed. Of this number Rev. L. S. Cole, pastor of First Church, at Marks, Miss., baptized 179. Our church has made fine progress under the leadership of Brother Cole. There were 169 additions during the year, of which 119 were received for baptism, and more than 50 of these under our pastor's preaching. The spirit and fellowship are a source of great inspiration,—such that makes one glad to have gone up to the house of the Lord. Brother Cole's ministry is one of fearlessness, consecration, evangelistic from the very heart, and constantly about the Master's business.—Faithfully, V. A. Wier, Asst. Church Clerk, First Baptist Church, Marks, Miss. Falcon, Miss.

The recent elections all over the United States are variously interpreted according to one's political or moral predilections. The one matter that concerns us most as Christians is the trend toward or away from prohibition. And here the matter is considerably mixed. The results in Congress seem to reduce the large majority which prohibitionists have had, without in any way jeopardizing control by the dry element. But the reduction of the dry majority is sufficient to make it apparent that the fight will go on. This is a summons to all who believe in prohibition to keep their fighting clothes on. The chief wet victory was in Illinois, Massachusetts and Rhode Island. In Illinois the people had a choice between a wet and a straddler. They chose the wet. In Massachusetts and Rhode Island it appears the vote was for repeal of the state prohibition enforcement law, following the lead of New York. In Pennsylvania avowed dry candidates were elected to the Senate and the governorship. The Western States went dry as usual.

An advance copy of "A Popular History of Baptists in Mississippi" is on our desk, and we have had opportunity to run hurriedly through it. It is a book of 331 pages with 56 illustrations of people and institutions. It is evidently the product of enormous work and patience, and ought to prove a valuable historical document, as it is an interesting narrative of Baptists in Mississippi from the territorial days to the present hour. One is interested in observing that the progress of Baptists have been over many difficulties and by many conflicts within and without. The conflicts have been more frequently within than without. It ought to be a comfort and assurance to Baptists of today that differences as to policies are not new among us. Battles are as thick in our past history as trees in a forest. And out of them all hath the Lord delivered us. And we have set our hope that he will also still deliver us. But with one exception there seems to have been no conflict as to matters of doctrine. And we seem to have gotten by that in good health. Every Baptist in Mississippi ought to read this history and rejoice in it and be strengthened in faith by it. There are pictures of five of our great women in it, and of several of the brethren. The book is printed by The Baptist Press, and sells for \$2.50.

Editorials

"UNSCRIPTURAL INSTITUTIONALISM"

Maybe you don't know exactly what that phrase means. If so it is probable you are not by yourself. We are persuaded that those who are fond of using it haven't a very clearly defined notion of its meaning. But it sounds good. That is, it sounds bad, and that is just another way of saying that it serves the purpose of those who employ it. It is chiefly used to frighten babes; like the old bugaboo of "raw head and bloody bones." It is impressive to use a high-sounding phrase, especially if it somehow conveys the idea that what you are opposing is condemned by the scriptures. You do not have to prove that the thing is wrong, nor cite any passage of scripture to support your position, but just say that it is "unscriptural" and some people will accept your statement at face value, without taking the trouble to inquire whether it is or not.

Whenever a thing is said to be unscriptural, it is meant to be understood that it is condemned either by some specific passage of scripture or is forbidden by the general tenor of the scriptures. A thing may be extra scriptural without being unscriptural. Or it may be both extra scriptural and at the same time unscriptural, because while not mentioned in the Bible it is perverse of the general teaching of the Bible or violative of some Bible principle. This is true of infant baptism. It is both unscriptural and extra-scriptural. There is nothing said about it one way or the other in the Bible, because there was no such thing in existence in Bible times. Thus it is extra-scriptural. But it is also unscriptural, because it violates the scripture teaching of believers baptism and lends itself to the support of salvation by baptism.

But back to "Unscriptural Institutionalism." That sounds bad. Let's look into it a bit. The use of this phrase would indicate that there is an institutionalism that is scriptural. But we may pass this by for the present because those who oppose unscriptural institutionalism among Baptists have not yet indicated what sort of institutionalism they regard as scriptural. The opposition seems to consist of a dislike to institutions for relief of suffering, removal of ignorance, training of young Christians, the care of the poor or dependent and such like.

For example a letter from a beloved brother recently received has this sentence: "The New Testament cannot be twisted, with the most elastic stretch of the imagination, to be made to teach that New Testament Churches are commanded to support secular education, hospitals, orphanages, ministerial relief with some other objects which our cooperative budget covers, as institutions." Now, this brother is a good Baptist, pious, orthodox and studious of the Bible. He is seeking to be loyal to the Lord, and believes that he is. Because he represents a certain attitude among some of our Baptist people we are saying these words about institutions.

Now, nobody claims that any verse in the Bible commands the organization of the Mississippi Baptist Orphanage, or the Mississippi Baptist Hospital and on down the line. But any man who reads the Bible knows that the Bible commands us to do what we are doing through these institutions. Any man who thinks at all knows that these commands of Jesus can be better carried out by cooperative effort, and through institutions with trained helpers and adequate equipment than by private initiative and individual effort. What can I do toward healing the sick by my unskilled effort in comparison with what I may do by furnishing a room at the hospital where skilled surgeons and nurses may do the work, and where every advantage of modern medical science is available for the patient. Comparatively few families are in position to take in orphaned children and give them a chance to make good in the world. But every man, woman and child of us may make it possible for the

institution in Jackson to save the children from want, train them for usefulness and equip them for life. It is difficult to see how anybody can see unscriptural institutionalism in works of this sort, when the Bible puts it among the pure and undefiled religious services.

The people who complain about the churches being called upon to support orphanages, hospitals and schools, sometimes insist they want all their money to go to missions. There is just as much scripture for the organization for a hospital as there is for the operation of a foreign mission board. Jesus personally spent as much time healing as he did preaching, and when he sent the apostles out he told them to do the same thing he had done. And when he gave the commission he said they were to teach their converts to do all that he had commanded them to do. What we call mission boards are not mentioned in the Bible. But they are in entire accord with the spirit and purpose of the gospel, and the most effective ways of enlisting all the people in helping to do the work of Christ in spreading the gospel. We all regret that more of our people are not enlisted in doing the mission work, but it is hard to see how anybody would be enlisted if we did not have these organizations. Our institutions offer the most convenient, practical, effective and economic way of carrying out the commission of Christ, and carrying on his work.

THE EDUCATIONAL SITUATION

Our educational problems in Mississippi are not mere matters of newspaper discussion, they are engaging the anxious attention of those most responsible for their solution. The people generally may not realize what long and serious consideration is given to these denominational concerns. While many are wondering "What is going to be done at the Convention", some in official position are trying to formulate plans for meeting our obligations and some solution for our problems.

First among those who feel the burden of meeting our financial obligations is the Education Commission. These nine men are selected by the Convention to lead in forming plans for the maintenance of Christian Education. They must be men of vision and of wisdom. They give their time without compensation or complaint to working out our educational problems.

As the Convention approaches they must prepare not only a report of what has been done, but suggestions about what ought to be done and how to do it. A meeting of the Commission was held in Jackson Nov. 6 to go over the whole educational situation. Invited to be present with them were the presidents of our Baptist colleges and the presidents of their boards of trustees; also the committee to study the colleges and other brethren who were supposed to have recommendations to make.

There were three meetings: morning, afternoon and evening. The matter which engaged most of their attention was how to meet the obligations on the Education Commission and the colleges falling due on or before Jan. 1, 1931. Those of the Education Commission amount to about \$100,000. Those of the four colleges \$200,000 or more. These amounts do not include sums falling due a year hence and on, for endowment bond payments. But the obligations to be met Dec. 1st and Jan. 1st.

Full opportunity was given for all suggestions from all sources. And after mature deliberation the most feasible plan proposed was agreed upon to be recommended to the Convention meeting in Water Valley. This provides for a bond issue up to \$325,000 distributed over several years in such a way as to make possible the payments as they become due. At present education in Mississippi receives 29 per cent of the cooperative program receipts. It may become necessary to supplement this by special offerings.

Our colleges are doing a work absolutely necessary to the highest efficiency of all departments of our service to the world. They deserve all the support that is necessary to maintain them and enlarge their activities.

OUR ORPHANAGE

The children now in the Orphanage at Jackson are not at this time receiving enough from the Baptists of Mississippi to keep them alive, and in good health. This does not mean that they are starving, but it does mean that they would starve if they had to live on what is now being given. Not half enough money is now being received to maintain the Orphanage. The regular contributions of Mississippi Baptists through the year will not maintain the institution.

For this reason the Convention sets aside two seasons in the year for offerings to provide for these children. These two seasons are Mothers Day and Thanksgiving Day. By far the more important is Thanksgiving Day. At this time the railroads bring free to Jackson the contributions of our people for the support of these dependent children. And every Baptist in the state is asked to give money or provision to take care of their needs.

There are in every district association, usually in every county, committees formed with a chairman to whom contributions are sent, or who informs the people where to send their gifts. There is doubtless one in your county. And in every church there is supposed to be some one who sees to the assembling of the people's gifts and getting them on time to the proper railroad freight office.

Two things are absolutely necessary and must not fail or the plan falls down and the children are not provided for. The committees must see that the work is done; and the work must be done on time. Not a day can be wasted.

We have this week an unusually fine array of articles in the narrow columns of the Record. We should have been glad to give them the best position in the paper, but some of them came too late for this. Be sure to read them.

PLANS OUTLINED FOR ORPHANAGE DONATIONS

The Superintendent of the Orphanage has mailed letters to pastors, Sunday School superintendents, W. M. U., and W. M. S. presidents, and Associational representatives, outlining the plan for Thanksgiving donations, as follows:

1. Appoint a committee in the church. I suggest that one member of the committee be the president of the W. M. U., W. M. S., or Sunday School superintendent.
2. Suggest that this committee visit each member of the church, during the week of November 16 to 23, and solicit a donation from each member.
3. The chairman of the committee or someone else should make a fifteen minute speech to the Sunday School or church, on November 16.
4. Get the committee to recommend that the church donates, as much as, "TWO-BITS" (25 cents) for each member of the church. Emphasize the fact that we are not making an assessment, but we are inviting each church to donate this amount for each member.
5. Take the offering on Sunday, November 23, for those who have not made their subscription to the committee.
6. In cases in which the pastor has more than one church and the offering is not taken by the Sunday School Superintendent, or W. M. U. Presidents, on November 23, I want to suggest that the pastor take the offering at the next regular services, even if it is three weeks later.
7. Have the goods—food, clothing, etc., collected at one place in each community, and hold one person responsible for seeing that they are placed on the car. (The exact date the car will be in each community will be announced not later than November 18.)
8. For Thanksgiving we are asking for both money (we are inviting each church to donate 25 cents, per member), and goods, including food of all kinds, clothing, etc. Also see that each package is labeled "THE MISSISSIPPI BAPTIST ORPHANAGE", as there will be goods in each car going to four other institutions.

—Winnie Haines, Reporter.

SOME THINGS THE MESSENGERS TO THE WATER VALLEY CONVENTION SHOULD BEAR IN MIND

What are some of the things, or matters, that must engage the attention of the Water Valley Convention?

I shall mention only those that are giving me the greatest anxiety at present.

First: It is not the Orphanage location. The Orphanage will live and prosper, regardless of its location. Our people are not going to be alienated from our orphan children because of their location. No! never.

Second: It is the future of our Colleges that I am praying over now more than any thing else that shall engage our attention at Water Valley.

Our Baptist people seem to have an Orphanage conscience and respond readily to every appeal and meet every need.

Not so with reference to our denominational colleges. The great majority of our people do not seem to have a sensitive Christian education conscience.

On the part of many it may be due to the fact that they are not patronizing any college and therefore have never given Christian education much consideration.

On the part of many others it may be due to the fact that they are patronizing state schools and where their children are their hearts are.

Regardless of what the cause is for a lack of a Christian education conscience on the part of many the fact remains that such a lack exists and we must deal with conditions as they are and not with them as they should be and as we wish they were.

This lack of a Christian education conscience is manifesting itself in a decrease in attendance of our Christian colleges and the decrease in attendance is telling fearfully in the finances of the colleges. The colleges where the decrease is least make a correspondingly better showing financially.

I for one was made to believe if a college had an endowment of five hundred thousand dollars or an income equivalent to the interest on that amount said college could operate as a standard college on its income and such a college would be no further burden to the denomination (if it was a denominational college) so far as operating expenses were concerned, hence I rejoiced when our Mississippi Baptist colleges were financially qualified as standard colleges.

I felt sure that as long as the interest on five hundred thousand dollars was forthcoming our colleges would have smooth financial sailing and all worry over money for operating expenses would be over.

My worry was over providing for the interest on what was lacking of the five hundred thousand dollars.

I never dreamed that the Mississippi Baptist State Convention would ever have to face a debt due to the fact that our colleges did not operate within their income.

The fact exists, however, that such a situation faces the Water Valley Convention.

The situation would not be so embarrassing if we had a full treasury, but the treasury is empty and worse than empty.

Thirty-five thousand dollars of the Mississippi College bonds mature Dec. 1st together with the interest on all outstanding bonds, with only twenty thousand dollars in the treasury. This twenty thousand will be increased some by Christian Education's part of November receipts from the Cooperative Program.

A large sum of money will have to be provided to retire maturing bonds and pay interest on the outstanding bonds or the denomination's honor will suffer.

In addition the Convention owes fifty-nine thousand dollars and interest for money borrowed by the Education Commission by direct and specific instructions of the Convention.

The college operating deficits can be passed back to the colleges who made them when they were supposed not to make them, but no so with

the obligation to retire (a) maturing bonds, (b) pay interest on outstanding bonds, (c) pay the money borrowed by specific instruction of the Convention.

College debts incurred by the college without the knowledge or consent of the Convention may be college debts and may be treated as such, but the above mentioned obligations are the direct obligations of the Convention incurred by direct and specific action of the Convention in regular session.

They must be met in spite of the demoralized condition of the financial world.

I beg my brethren to go to the Convention thinking and praying.

We are going to need wisdom from on high, but we have the promise:

"If any man lack wisdom let him ask of the Lord who giveth to all men liberally and upbraideth not". Jas. 1:5.

—J. W. Lee.

ALL THE WORLD IN THE BUDGET

By L. R. Scarborough

Southern Baptist churches now face the task of Budget-Making. It now occupies the sincerest attention of church leaders throughout the land. It's a difficult and challenging task. It calls for the wisest and best leadership in every church. It is an essential, significant, tremendously vital task. It holds folded up in it all we hold dear in local church and widening Kingdom interests. Without its success all things for Christ tremble in chaotic balances.

What Goes In It?

This is a vital, all-absorbing question. What did Christ put in His budget of world-redemption? He put His and the Father's best love. He put Himself full-length. He put all the needs of a lost, ignorant, suffering humanity. He put salvation for the soul, education for the brain, sanitation for the body. He put in like proportions for all men everywhere and in all times. He put in it His Bible as He made it, His Holy Spirit as He sent Him, and the full force of His death-conquering power. Then what ought we to put in our church budget? Let's itemize them,

1. Put the needs of ourselves—local church needs, pastor's salary, etc. The home base must be cared for or the other work of the Kingdom will languish. We ourselves ought not to take it all. If we do, we must not write our names "Missionary Baptist churches". This item takes care of our nearest needs.

2. Put in our next nearest needs, associational and state causes. We must have missionary agents in Judea as well as in Jerusalem. This means Missions, schools to train leaders, hospitals and orphanages for the sick and helpless near to us. We must not neglect these.

3. Put in the needs of the next nearest—the Homeland Causes. We must save America in order that America may help save the wide, needy world. This means Home Missions, homeland education, homeland sick and aged ministers. All these should go worthily into the Budget or we will disobey Christ, fail in one of our greatest obligations. We cannot be truly missionary and leave out the great, needy, ripe fields near to us.

4. Put in all the World—not meagerly, penuriously, selfishly, niggardly, but fully, Christ-like, worthily. God put "all the world" in His love-plan. He did not only give His Son to save you, but also for the man beyond you. He did not survey the little spot including you and your church and stake it off and send Jesus to die for that little plot only, but He measured off this whole sinning planet and gave Christ's blood and His love for it all. Christ's blood flows in the direction of all and each member of the Adamic race. Our contributions ought to flow along the same world-wide channels of need. Christ put the "utmost parts" in His blood budget, His love plan. Can we afford to do less? Christ's command in His and our love budget was on the 50-50 basis—"Love thy neighbor as thyself". A study of church budgets shows the following tragical facts. Some churches calling themselves

Missionary Baptist churches, put in their budgets "all for self", some one-half of one per cent for the world outside, 99½ per cent for self. Some put in one, two, five, ten, twenty, twenty-five per cent, some few go above and up to 50 per cent for the outside world. Last year the average of all Southern Baptist church budgets of the giving churches for Southwide and world-wide causes, Home Missions, Foreign Missions, old ministers, New Orleans Hospital, three Theological Seminaries, was the pitiful percentage of five cents out of every dollar—5%. This is denominational suicide. Death to our dearest causes is on this road and not far down the road, all because the budgets failed to put "all the world", Christ's sacred "utmost parts" in their love offerings. This tide of death must be stopped. Suppose all churches average 65% for themselves and 35% for causes outside, state and southwide, and that we gave what we did last year, a lean year, \$40,000,000.00? We would keep \$26,000,000.00 for ourselves, \$14,000,000.00 outside. And suppose the states divided this 50-50. Then Foreign Missions would get \$3,500,000.00, Home Missions nearly two million, the other southwide causes a little less than two million. This would care measurably for all our causes. We could worthily run all of our causes and soon pay our debts. This is the way out. Put all the world worthily in your church budget.

Some Great Missionary Facts

1. God's love is world-wide—humanity-wide. Ours ought to be.
2. Christ's blood is world-wide—all men. Ours should be no less.
3. Christ's love and blood plan runs out to the utmost parts. Ours should match His.
4. Christ's Redemption-Commands to all believers are "Go into all the world"—the "utmost parts". If we come under these world-boundaries, we disobey and dishonor Him who died for us.
5. The Holy Spirit is sent to convict all sinners, comfort and guide all the saved, to carry the good news unto the "utmost parts". Can we count on His help if we come short of God's boundary lines—less than the "utmost parts"?
6. A non-missionary policy for any church, is a policy of death for the local causes. The way to keep up pastor's salary, local needs, church building debts, is to put all "the world" in your church budget. The mission appeal, "all the world appeal", will save all the "local causes". When you pay your "world-wide debt" it is easier to pay your local debts.
7. A non-missionary leadership is a retreating, defeated, dying leadership. If a preacher, a church, refuses to help Christ in His missionary love plan for the "utmost parts", how can we expect His power in our local plans to save ourselves? Look around you and evidence is abundant.
8. The way out is Out, out to God's "utmost parts", "all the world"—love, "all the world" giving. Put the whole world with its three-fold needs: salvation for the soul, education for the brain, health for the body, into your budget, personal and church, and Christ will lead us out and up in triumph—"world-wide, utmost parts" victories. May it be so in every Southern Baptist church. Our leadership can make it so, by God's help.

—BR—

Brothren Estes and Rushing from Bogalusa paid us a pleasant visit Monday on their way to the Louisiana Convention in Monroe. Both of these were formerly pastors in Mississippi and are still greatly beloved.

—BR—

Home Coming Day at Mississippi College will be celebrated Saturday, Nov. 15. It will be celebrated with a good program and many former students and friends are expected to be present. This has become a feature of the college life of recent years and has provided a happy occasion for reunions and delightful memories. Last year the day was marred by about the worst weather we have ever seen, but nothing daunted the plan for celebration this year has been made with great enthusiasm.

PAYING THE PRICE

By Walter M. Gilmore, Publicity Director

You can have anything in this world you want, if you are able and willing to pay the price. Great achievements come high. Worthwhile results do not simply happen. Signal victories cost blood.

Southern Baptists have wrought and fought well during the past hundred years. The God of battles has seemed to be on their side. Many have been the victories won, the trophies received, and the commanding positions taken all along the lines. Perhaps never before have they occupied such a strategic situation.

But at this very hour they are engaged in the most crucial and decisive battle, perhaps, in all their history. It is terrific, nerve-racking, soul-trying. If you do not believe it, ask those who are in the front-line trenches and all who are deeply concerned about the outcome of the struggle.

We are going to win the fight ultimately, of course, because we are on God's side, but not until His followers are willing to pay the price of victory.

Think of the tremendous cost in men and money, in bloody sacrifice and treasured possessions, of every great war. Yet men have not counted their lives too dear nor their treasures too valuable to lay on the altar of their country. Surely Southern Baptists in this supreme hour of crisis will not falter nor be less loyal to the Great Captain of their Salvation who laid down His life for them.

And yet evidence is not lacking that many of them are considering their own interests first, while great Kingdom causes at home and abroad are suffering immeasurably. In some cases the State and Southwide enterprises through which we are seeking to carry out the will of Christ in making this gospel known around the world are in imminent peril.

In spite of all the untoward conditions through which the whole country has been passing in recent months, Southern Baptists can take care of their obligations and hold the lines, if they really want to. So then it is a matter of getting them "to want to."

How can we get our people "to want to do" what Christ wants them to do? There is no better way than that suggested by the Master himself: "And I, if I be lifted up from the earth, will draw all men unto me." We must keep constantly before their minds a vision of "Christ lifted up on the cross" for our sins and for the sins of the whole world, pouring out his life's blood for our redemption. If this does not inspire their love for him, every other method will be futile. And Jesus said, "If a man love me, he will keep my words."

Another thing that will greatly inspire the people to do their duty by all of Christ's causes is for the pastors and others in positions of leadership to lead in the matter of sacrificial giving. That is the price of real leadership. If a man is not willing to pay the price, then he has no right to occupy the place.

After the pastor has led the way himself, he can then urge with enthusiasm every member to do his best to pay to the support of all Kingdom causes what he promised, or, if he made no promise, surely he will give him an opportunity to have some part even now in helping his fellow members carry the great responsibility that is upon them.

Not only so, but such a pastor will be qualified to make thorough preparation for launching an adequate program for 1931, seeking to enlist every member in the whole program of the church, including not only its local support but that of State and Southwide causes.

The following statement and challenge, offered by Brother Calvin Moss, of Virginia, was adopted by the Executive Committee of the Southern Baptist Convention at its recent meeting in Nashville. If a goodly number of Southern Baptists are willing to pay the price of accepting Brother Moss' challenge, it will mean victory for all our causes. Why not?

Brother Moss' Statement

"Today's prodigality menaces most seriously the grace and practice of generous giving to the work of the Kingdom. Most significant in appeal to every sincere Christian are the words of our Lord Christ: 'But remember the words that I spake unto you: the servant is not above his Lord, nor he that is sent greater than he that sent him. If any man will be my disciple, let him deny himself and take up his cross daily and follow me.'

"The distinguishing mark today of any Christian is that of self-denial. We believe that great joy would be brought to the heart of our Lord Jesus Christ if today tens of thousands of his children would determine to practice self-denial in personal and household expenditures, so that they might be enabled to increase their gifts to Kingdom causes.

"Hence we invite our co-workers in next December when pledging to the 1931 Cooperative Program to join us quietly in selecting some definite object of self-denial and to devote such sums to the enlargement of our gifts to that Lord who 'emptied himself and became obedient unto death, even the death of the cross' for us."

—BR—

STUDIES IN DANIEL

By L. D. Posey, Itta Bena, Miss.
Chapter Ten

Introduction

I take it for granted that most Bible readers know that the divisions into chapters and verses in our Bibles are no more a part of the sacred revelation than the time dates found at the top of each page in most Bibles. The divisions into chapters and verses are purely human, and while convenient for study, they are often very imperfect, and some times break the sense by making chapter divisions where none should occur. That is the case with the part of Daniel yet before us in these studies. Stated differently: Beginning with chapter ten, there is no other place for a real chapter division to the close of the book. This can readily be seen by a careful and thoughtful reading. But for convenience and to follow custom the chapter divisions as they are found in our King James version will be observed.

Chapter Ten Studied

The revelations of this chapter are so startling and contrary to the commonly accepted notion of things, that one realizes to lay them bare is but to call down upon his head the anathemas of many noble and devout souls. In the many years that I have taught the Bible to my own congregations and to others in revival meetings, I have not found one person who has ever seen the wonders of this chapter. So, if this appears in print, I shall not be surprised if some zealous persons take me in hand to teach me "the way of the Lord more perfectly."

The time of this vision is probably three or four years later than that of the preceding chapter. That, however, is of minor importance, and need not give us any concern.

The first thing in this division of real importance is the length of time that Daniel fasted and prayed. He says, "In those days I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Dan. 10:2-3.

What a revelation of the character of this man of God. Since when do you suppose a Baptist, plain "bench member" or preacher, fasted and prayed for even one week? Fasting and praying are contrary to the "age", and do not give us "entertainment". The "standard" requirements for a much "boosted" organization include a quarterly "entertainment". The argument is: "Give the young people entertainment to keep them away from the picture show and dance". Well, a New Testament church or any of her organizations is in mighty poor business when in competition with the Devil in the entertainment business. Many preachers fail at this point as God's ambassadors. They go into the entertainment business in the pulpit. No wonder people

on every hand are saying, "Christianity has failed". Our church rolls are filled with the names of people who have "signed up" or "hit the trail" looking for "thrills", and being strangers to grace, they have missed the thrill of the new birth, and have gone back to their old haunts of sin. One half dozen men such as Daniel working together, could shake any town or city in this state from center to circumference in one month's time if they would.

What happened as a result of Daniel's praying? From verse four we learn that three days after he had finished fasting and praying, he was visited by an heavenly personage, who, according to the description given of him, was evidently the Jehovah angel, even Jesus himself. We are distinctly told in verse seven that those with Daniel did not see the vision, but "fled to hide themselves". There is no record that this personage delivered any message, but simply appeared in his glory to Daniel. Verse sixteen confirms the foregoing explanation, and brings forward this glorious one again, but without mention of a word spoken, but positively declaring that he "touched my lips", and enabled Daniel to speak. Verse ten brings forth the real messenger who delivers to Daniel a glorious, but at the same time a message of startling truths. In verse eighteen, this same personage comes forward and continues his revelation to Daniel, and which goes on into that part of our Bibles marked chapter eleven. All of this was evidently in response to Daniel's fasting and praying.

Brother did you ever pray till you received a direct message from heaven in answer to your prayer? Talk about "thrills". You do not know the meaning of "thrills" until you have had a message from God in direct answer to your prayer. This heavenly messenger said, "O Daniel, a man greatly beloved", verse eleven. If this messenger was from heaven, then he must have meant for Daniel to know that he (Daniel) was greatly beloved in heaven. Surely that must have given him a "thrill" to have some one come down from heaven and tell him he was a special object of love up there. You say, "I would give all the world for an experience like that". Well, that is exactly what Daniel did give, and the only way you or any one else will ever get it. You will never get it as long as you try to hold on to the world with one hand and Christ with the other. With Him it is the whole heart or none.

The next thing this messenger told Daniel was that, "from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy word. But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia". Verses twelve and thirteen. Now here is where the "fur flies". This scripture reveals the fact that this heavenly messenger with his glorious message to Daniel, but was intercepted by a demon prince who was trying to direct things through the Persian world power, and prevented his reaching Daniel for twenty-one days, and then only by the help of the archangel Michael. You say, "I do not believe it". All right. Your fight is with God's revelation and not with me. It has been there all the time for you to read and learn for yourself; so, don't get "all het up" with me because the truth is so startling to you. But you say, "Why would a demon be working with the king of Persia?" Because the Jews were God's people. Daniel was God's servant. It was through the Persian world power that the Jews were to be helped back to Palestine, and aided in re-establishing the worship of God there. The Devil had sent his strongest agents there to try to prevent that, and intercepted God's messenger to Daniel to try to prevent the delivery of his message of love to him, and also the revelation of the future history of his people. In verses twenty and twenty-one we learn that this messenger was going back to fight with the prince of Persia, but his present mission in addition to

what he had already made known was, "but I will shew thee that which is noted in the scripture of truth".

At this juncture we meet another remarkable revelation. Let me set it before you in such manner that you may grasp it: This revelation to Daniel was about 534 B.C. The inhabitants of the original territory that constituted Greece, were but little beyond the savage state. Alexander the Great died about 332 B.C.; yet in verse twenty of the chapter before us, we find that when Daniel's messenger "would return to fight with the prince of Persia", evidently to help secure for the Jews the help they would need in Palestine, the demon "prince of Grecia shall come". Thus we see that approximately two hundred years Greece became a world power, there was a demon prince guiding her affairs, and fighting against Daniel in particular, and against God's plan with the Jews in general.

Conclusion

Have you prayed but received no answer though you have prayed long and earnestly? Perhaps the Devil has kept you from getting the answer, and trying to make you lose faith in God. "The angel of the Lord encampeth round about them that fear him". Brother, you do not know what a conflict may be going on in your behalf. Perhaps you are greatly beloved of God, but the Devil does not want you to know it, lest your faith and joy should be increased, and you should become a mighty power in winning the lost to Christ. But you say, "How am I ever to know about it?" Hold on to your faith. Pay the price Daniel paid, and all the demons on earth, in the air above, or in hell beneath will not be able to keep God from letting you know somehow that you are greatly beloved, and that he has a work for you to do. The only life of power is the surrendered life.

—BR—

RESOLUTIONS ADOPTED BY HINDS-WARREN BAPTIST ASSOCIATION

Whereas, the rising tide of lawlessness constitutes one of our greatest perils, and,

Whereas, opposition to prohibition, Sabbath observance, and all law against immorality is well organized and aggressive, and,

Whereas, the benefits of prohibition are apparent in all of our life and all welfare requires that the prohibitory laws be enforced, and

Whereas, the law of God and statutory provision alike demand our support of the Sabbath day, and,

Whereas, our churches have a responsibility in this regard which cannot be shirked or lightly dismissed.

Therefore, be it resolved by the Hinds-Warren Baptist Association:

First, That we affirm our Baptist principles of full and loyal obedience to civil law, knowing that the powers that be, are ordained of God.

Second, That in our opinion the present hour demands outspoken championship and Christian support of liberty within the law and that in our societies, Sunday Schools and pulpits the time is ripe for courageous, clear pronouncement of this belief in order to create a more healthy, popular support of our law-enforcing agencies.

Third, That we condemn the sordid mercenary spirit which would violate the Sabbath, defy Federal enactments and promote those amusements for greed of gain, which appeal to the lowest instincts, thus making commerce of our youth.

Fourth, That this resolution be published in both the religious and secular papers.

Signed H. M. Harris,
Chairman Resolution Committee.

—BR—

The editor had the fun of driving more than eighty miles Sunday and preaching for a great country church, Pine Bluff in Copiah County. Brother J. W. Gray is pastor. They have a great Sunday School, an active B. Y. P. U., and they have and need a big house for their work. It is out of just such congregations that the men and women come who are leaders in religion and in all the business of life. It is a joy to preach to them and have fellowship with them.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

IF WE HAD KNOWN

The following story, taken from the Presbyterian, is illustrative of the manner in which so many of us work from week to week and from month to month:

A dear old lady from the country went for the first time on a railway journey of about 50 miles through an interesting, beautiful region. She had looked forward to this trip with great pleasure.

She was to see so much, but it took her so long to get her baskets and parcels right, to get her skirt adjusted, her seat comfortably arranged, the shades and shutters right, the anxious questions about all the things she had left behind answered that she was just settling down to enjoy the trip when they called out the name of her station and she had to get up and hustle out.

"Oh, my!" she said, "if I had only known that we would have been there so soon I wouldn't have wasted my time in fussing."

Dear friend, the wheel of time is flying; the last station is at hand; these things are so trifling. Get your mind on the main business of life; live as you would wish to have lived when we hear the call of the last station, and don't waste any more time "fussing". (Copied.)

—O—

"WHEREIN HAVE WE ROBBED THEE"

While this question at first thought may call us to investigate our financial standing with God, cannot every Christian leader apply it to other things which are God's by virtue of his relation to his creatures and his children?

Wherein have we robbed God in communion with him, in meditation upon his Word, in yielding to his clear will for our lives, in the development and use of our physical faculties, in our clear obligation to him to obey his command to evangelize the world? In our homes are we honoring him and his Word as he has commanded?

Wherein have we robbed God?—Copied.

—O—

"If some preachers do not take a good steady look upward, they are going to let circumstances and conditions keep them from taking collections."—(Gambrell.)

—O—

"The thunderous once-a-year sermon on giving is about like starving a cow to a shadow, then giving her ten bushels of meal and a wagon load of hay at once, expecting to get a barrel of milk the next morning."—(Gambrell.)

—O—

The life of a purposeless preacher is like a stream which, at first, may run strong in the channel made by itself, but gradually slows up, broadens out and loses itself in a waste of barren sands."—(Gambrell.)

—O—

WHAT DO WE READ

An American Bishop tells of an interesting experience in a western town. He was in the modest book store one day, when a rather prominent woman came in the buy a book. When asked what kind of a book she wanted, she replied, "Oh, just something to read". An obliging clerk handed her a worthless news story, which she had rapidly glanced through by simply turning the pages, and then said: "That looks good. I will take it." She paid for it without even asking the price. A half hour later the bishop was in the meat market making a purchase—for even bishops cannot live by books alone—when the same woman came in and demanded a steak. She scornfully refused the first cut and the second that were offered, insisting rather loudly upon "the best you have". When she finally received and paid for a most expensive cut, she announced for all to hear: "I am particular about what I eat". The woman was perfectly right about the meat. But life is more

than meat, and man cannot live by bread alone. A cultured mind is one of the great secrets of happiness. They who miss "the glory of the lighted mind" miss a great part of the glory of life.—The New Outlook.

—O—

The article in last week's Record was copied from Tyler's tract on "STEWARDSHIP". The printer failed to make note of this fact.

—BR—

(Continued from last week)

Tithing should be practiced by all Christians:

1. Because it is commanded.
2. Because it honors God and recognizes the Stewardship idea.
3. Because it blesses us (a) by bringing us great joy, (b) by developing us and broadening us, (c) by making us partners with God.
4. Because it is practicable as proved by experience.
5. Because it blesses others, (a) directly, (b) by example.

At the same time, tithing is the Old Testament idea. The New Testament goes farther and teaches Stewardship. Stewardship is not the giving of a portion, but the administering of all for God.

6. Stewardship—Stewardship not only embraces money, but time, talents, influence and life. Money is the easiest thing to give. The question to be decided about money is not how much of my money shall I give to the Lord, but how much of the Lord's money, temporarily in my possession, shall I keep for myself. I am the custodian, not the owner. Likewise as a steward of time or talents or life, how much shall I use in pleasure or recreation, or business or self-seeking. It is all His. How shall it be employed or divided, and where? Certainly not as I may prefer, but as He shall indicate. The capability and wisdom and skill of the Steward is shown in the settlement of these questions and determines the reward.

7. Summary—The Stewardship conception transforms, vitalizes and glorifies all human life and endeavor. It arouses the highest ambitions, leads to wonderful achievements and great victories, and links us up marvelously with God. Business becomes as holy as preaching, the Office Desk as sacred as the Pulpit. All life takes on a deeper and greater significance when we are led to "Re-arrange our lives in accordance with the idea of stewardship."—J. Harry Tyler.

—BR—

FIFTY-FIFTY ON LUXURIES W. W. Hamilton, Baptist Bible Institute

—O—

Coco cola, five cents! Picture show, twenty-five cents! Cigar or cigarettes, ten cents! Chewing gum, five cents! Candy, fifty cents! Scenic railway or merry-go-round, ten cents! Circus, fifty cents! Football game, one dollar!

These and other things like them are small amounts, and they seem hardly worth mentioning, but when they are repeated often they begin to assume proportions which amaze us. Statistics are given to show that more is spent for little luxuries than is given to Jesus.

How about going fifty-fifty with Him? Will it not seem a little nearer fair to say, "Saviour, for every dime I spend on luxuries I will put aside the same amount for thee?"

Many a child could thus have worthy share in the business of the kingdom, many young men and women would be amazed at the increase in their contributions, and some who are older would have new joy in giving.

Fifty-fifty with God if we have money to spend on luxuries! Surely we will not spend more on non-essentials, and on that which may be actually harmful, than upon giving lost people a chance to hear the good news and be saved.

W. M. U.

WHY I BELIEVE IN OUR W. M. U. SPECIAL OFFERINGS

Mrs. Goodwin Frazer, Charlestown, W. Va.

For myself I must say that, had I no other reason for believing in our W. M. U. Special Offerings than that in my heart I want to do this sort of thing for my Master and a lost world, I think I should be justified in using them. But, to those who demand more logical evidence, I give answer gladly.

I believe in W. M. U. Special Offerings because of their beginnings. A critical need which could not be met through regular channels, an appeal for help, a season of prayer, a challenging goal, these were the seed sown in the hearts of W. M. U. members in 1888. The first harvest of more than \$3,000, which made possible the salaries and outgoing expenses of three new missionaries, added to the rich spiritual experiences of that first season of prayer for foreign missions, and the first Christmas Offering of Southern Baptist women set before the women of the South a vision of their possibilities in missionary work and thus was laid a cornerstone in that structure we call the W. M. U., Auxiliary to the Southern Baptist Convention. In 1895 a Self-Denial Offering of \$5,000, which was used to help raise a debt on our Home Mission Board, marked the beginning of our season of prayer for home missions and the Thank-Offering which is always its fruit. Then in 1902, as the light gleamed farther and farther away, it began to shine very brightly at home, and the special yearly offerings for state missions were begun.

But, though I believe in the W. M. U. Special Offerings because of their beginnings, I believe in them more firmly because they have so much Scriptural precedent behind them. I value scriptural precedent in baptism, the Lord's Supper and other practices of the Lord's people in Bible times, so I value it in the matter of special offerings.

Let us consider the offering of the Israelites for the Tabernacle (given in Exodus 25). "Of every man whose heart maketh him willing, ye shall take an offering." (He must give the tithe willing or not.) The offering for the building of the Temple in I Chron. 29:1-22, was a special offering, for this offering, too, was called at a particular time, for a particular need. Please note in the passage referred to above (vs. 16 and 17). "Oh Jehovah, our God, all this store that we have prepared to build Thee a house for Thy holy Name cometh of Thy Hand and is all Thine own . . . Thy people that are present offer willingly unto Thee."

Then I turn to the time of Josiah, that good young king, who repaired the temple during his reign over Judah. The account is found in II Chron. 34:8-11, and 17 (note verses 9, 14, 18 especially). Thus giving time was limited to this particular work, and so it seems to me to be a special offering.

Further I find Paul calling for special offerings from the churches at Corinth, Macedonia and Galatia for the relief of the poor at Jerusalem (I Cor. 16:1-5), (II Cor. 8 and 9); and even in Antioch for the same purpose we see a collection taken, (Acts 11:17-30, "and the disciples every man according to his ability determined to send relief unto the brethren that dwelt in Judea, which also they did." I could mention the offerings of the Philippian Christians for whom Paul thanks God as He remembers their "fellowship in the furtherance of the Gospel from the first day until now." Evidently the Philippian Christians must have believed in special offerings as they seem to have helped support Paul in his missionary work in Thessalonica, and later we find them sending him a gift (Phil. 4:10-16) when he was in need at Rome as a prisoner.

Do you not think these are sufficient precedents in special offerings to constitute a reason for my belief in them? Moreover, it is very

significant to me that the bulk of scriptural teaching on giving should be drawn from or given in connection with special offerings.

That thought leads me to another reason why I believe in W. M. U. Special Offerings. I believe in them because, as far as I understand the Bible teaching about giving, they meet that teaching, provided, of course, that those teachings are practiced in the life of the individual members. No one can say of these offerings that they are not systematic, for they come as regularly as the months of December, March and September (or October) come. No one can say they cannot be proportionate (though, like the Macedonian Christians, through these offerings many a woman has given beyond her ability). Certainly, these offerings are made prayerfully, given as they are in connection with the prayer seasons for these various objects. If they are not given according to the ability of our W. M. U. members, the fault is not with the offerings, but with the development of the individuals. And when the secrets of all hearts shall be revealed, I suspect we will be amazed at the extent to which these offerings have been sacrificial.

These Special Offerings are all that I have said, and more, for they are peculiarly personal, and in that respect, too, they are scriptural. If you will pardon a story very intimate, I think I can make you see a little more clearly what sort of giving is personal. In a church to which we ministered at one time, there was one woman who had meant a great deal to the work. The time of her departure was at hand, and it was nearing the Christmas season. It looked like she would go home before it came. So one day she sent me a check for one hundred dollars with a note saying she wanted me to have it, and was afraid she would not be here at Christmas. Still she lingered, growing weaker. A day or two before Christmas she sent for me. When I came, she was almost too weak to speak, but between gasps for breath she told me she had a little Christmas gift for me. I said, "Why, you have already given me a big Christmas gift." Then she said, "Yes, but this is different. I have given you some things during these years because of the work you are doing, but I am giving you this because of what you have meant just to me. When I opened the box I found a silver sugar and cream set. It stays a good deal of the time on a sideboard which cost twice its price, and that was a gift from the same friend. I have in the bank more than three hundred dollars she gave me for my children's education, and I have many other things to remind me of her kindness; but you know and I know it is that personal gift which I cherish beyond them all. Our special offerings are to me just like that gift. They represent what Christ has meant just to me, between the two of us, and I want to show Him in this way how much He is to me. God deals with us as individuals, and He wants our gifts to be as personal as any other part of our service. Have you ever noticed how often the words "each" and "every" are used in the inspired Word? These words are found over and over again in the description of the Biblical special offerings mentioned.

Finally, I believe in the W. M. U. Special Offerings because the Lord has blessed them. Forty years in our age is a long time for any custom to stand and so I think we have a right to believe that the very survival of these offerings is an evidence of God's blessing upon them. He has also blessed these offerings in the use to which they have been put. God has taught us in Christ's stewardship parables that the "use" of God's gifts largely determines the blessing and reward to the individual. The rich young ruler had much wealth, but the improper use had made it a curse. Christ commanded him to turn it to good use, and promised the blessing of treasures in heaven. I think He taught the same thing in the case of Dives, and likewise in the miracle of the seven loaves and a few little fishes. Surely, these offerings have been put to good use, for they have been used literally to feed the multitude with "the Bread which came

down from heaven." Time and again have the W. M. U. Special Offerings been used to send out missionaries. First, those three were sent to China. At other times for missionaries to the Indians and for work among the Jews. Sometimes these offerings have been used for building hospitals in foreign fields, for schools among the Indians, work among the Spanish, French and Italian population of this country. Times without number they have been used to help lift the burden of debt which has hampered our work. Since 1927 our Lottie Moon Christmas Offering has been used to pay the salaries of forty missionaries, whose return traveling expenses to their fields was also met with the 1927 Offering. In 1929 sixty additional missionaries were returned to their fields, their salaries for the year paid, the salaries of the forty missionaries and almost one hundred thousand dollars, in addition, paid on the debt resting upon our Foreign Mission Board. Our Lord tells us to judge a tree by its fruit. If the fruit of this tree is evil, then I do not know good fruit when I see it. Paul wrote the Thessalonian Christians: "What is our hope or joy or crown of glorifying? Are not even ye (the fruit of his missionary endeavor) before our Lord Jesus at His coming?" (I Thess. 2:19-20.) It seems to me that thus must the W. M. U. say of the fruit of her special offerings.

I have always believed in W. M. U. Special Offerings, but they did not mean a great deal to me until I had tried them and found them good. Well, I have tried them now for eighteen years, so I believe in them, because of what they have meant to me as a Christian. When I began to give to these special offerings we were pledging all of the tithe of our income, and more, to the different causes of the denomination, and I gave one dollar to each of these offerings. It was hard to get even that and I thought truly that it was all I could give. Seventeen years later we still pledge all of the tithe of our income, and more, to the denominational causes, and for the last few years the Lord has enabled me to give from forty-five to sixty dollars a year in these offerings. I cannot fail to see that they have been a means of enlarging my vision and developing in my own life the grace of liberality. It gives me the greatest joy to plan and save and pray for the money for these offerings. As soon as I have given to one, I look forward to the next one and pray for the amount that is in my heart to give. I could tell you the story of many a marriage fee that has come just before an offering, many a gift of money from an unexpected source; so these offerings have become very precious to me, since because of them I have learned to carry in a new way the work on my heart day by day, to know it really is "more blessed to give than to receive," and concerning the work of His hand to command Him.

—BR—

ORPHANS' DONATION TO BE CARRIED OVER EVERY RAILROAD SYSTEM FREE.

—O—

Thanksgiving donations to be carried to the Mississippi Baptist Orphanage, Methodist Orphanage, Children's Home Finding, Old Ladies' Home, Old Men's Home, transportation free. The M. & O. R. R. will run a car from State Line to Waynesboro Nov. 28, to Meridian 29th. Mississippi Eastern from Theadville to Quitman Nov. 24-28.

The Southern System over the N. O. & N. E. will carry all donations on Friday, Nov. 28, from Picayune to Meridian, Miss., free.

These free cars for all donations will mean nothing unless some one in each community will do some work to get them filled with useful stuff. Corn, meat, lard, flour, molasses, peas, peanuts, pecans, preserves, canned goods, and other eatables. As to clothing: Sweaters for both boys and girls, overalls from 4 to 16 years, and table linen, are the most needed articles at present.

—W. H. Patton.

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

All of Grace

Salvation is "all of grace that it
might be by faith". This is a happy
statement. It excludes good works,
it excludes keeping the law, it ex-
cludes righteousness, it excludes ef-
fort; all of grace. No merit re-
quired, no money to be saved. That
puts every one on an equality when
it comes to being saved. The rich,
the poor, the young, the old stand
before God on the very same terms.
The Negro, the Indian, the white
person, all are just alike before
God, and may be saved on the very
same terms; "for by grace are ye
saved, through faith".

How glad I am that this is true;
for had it cost one penny when I as
a fifteen year old boy found out that
I was lost I could not have gotten
up the price. But hallelujah! it was
free, so I simply trusted Jesus, that
was all, and He saved my poor trem-
bling soul. "I never shall forget
the day when Jesus washed my sins
away". I had been under deep con-
viction for sometime. Everything
looked dark and awful ahead. I was
wondering all day when my soul
would land in torment, and at night
in my dreams I could hear the wails
of the lost souls in the pit. So I
was dreadfully wrought up. One
day while plowing I felt that I could
bear the burden no longer, so I
hitched my old mare and went off
into the nearby woods and told the
Lord that I was too vile to be saved,
but if there was hope for me save
my poor soul.

I heard no voice from heaven, I
saw no signs in the skies; but a
wave of peace passed over my soul
that made me feel as light almost
as a feather, even as I lay prostrate
on my face in the woods. I arose
from the ground and went back to
my plowing fully assured that God
had done something for me, and I
thought that it must be salvation
given. The burden was gone, the
condemned feeling was gone, the
fear of hell vanished; and since that
day none of these have returned.
Yes, I have done many things wrong
since that day and I have felt the
lash of conscience that has driven

me to tears and to my knees, but it
was not that burdensome feeling of
condemnation that I had before peace
came into my soul.

I relate this experience as an ex-
ample of what I conceive of the
matter of salvation by grace. I had
no goodness to offer God to save
me, I had no merit, I had no money,
I had nothing to offer; but He saved
me just the moment I fully repented
of my sins and called on Him in
faith. What He did for me, and in
the same way as a free gift, He will
do for the vilest sinner in the world.
I know He will, for He is no respect-
er of person.

The grace that saves is the mercy
of God bestowed upon men in the
gift of Christ who came and died
to redeem them from sin unto life
eternal. Therefore, it is the un-
merited and unmeritable love and
mercy of God. Grace can not reach
upward, for God has no superiors;
it cannot reach outward for God has
no equals. So then it is that grace
must reach downward, down to the
depth of sin and death where all
men naturally are found; "for all
have sinned". It was all finished
and arranged before the first man
was born into the world; hence it
is absolutely a free gift of God.
Christ was as much crucified in the
purposes of God before the world
was made as He was when He was
nailed to the cross, and all the saved
were saved in Him there and then.
This thought will be developed later.

Notes and Comments

There was an error in the amount
that Pittsboro Church gave to mis-
sions last week. It read \$5.00 when
it should have read \$50.00 for state
missions.

The Yalobusha County District B.
Y. P. U. Convention which met at
Sylvarena Baptist Church the first
Sunday was well attended. Bro.
Wilds was there and made a splen-
did address. The next meeting will
be held with Tillatoba Baptist
Church, which has recently organ-
ized a flourishing Senior Union, the
first Sunday in December.

A committee from the Yalobusha
County B. Y. P. U. Association met
at Coffeeville last week and decided
to publish a monthly paper in the
interest of the work in the county.
Rev. S. J. Rhodes was elected editor
and Bro. Sellers Denley business
manager. It was named temporarily
"The Yalobusha B. Y. P. Uper".
Will be published the latter part of
the month.

It seems that many of the breth-
ren are a bit uneasy that there will
be considerable scrapping at our
coming Convention at Water Valley.
"We are brethren", so why should
we quarrel? I am not looking for
any special differences. We have
our questions to settle, on some of
which there is difference of opin-
ion, but when it comes to the pass
that Christians cannot settle little
differences without fussing and quar-
reling, what may we expect of the
others. No, let us pray, and all will
be well.

"Animals", says a naturalist,
"don't know how lucky they are.
Does a family of rabbits, for in-
stance, realize that they are running
about in a beautiful sealskin coat?"

SOME OBSERVATIONS UPON PROFESSOR TAYLOR'S RECENT ARTICLE

By B. G. Lowrey

We all agree that the recent ar-
ticle by Professor Walter F. Taylor
is ably written and is a distinct
contribution to the discussion of the
educational problem now facing the
Baptists of Mississippi. Some friends
with whom I have talked have drawn
conclusions from his argument which
to me are not exactly conclusive.
Yet I have not "taken my pen in
hand" to write a rebuttal argument,
but to suggest some further
thoughts and facts which it seems
to me may well be considered in
connection with his interesting and
illuminating discussion.

I should say that as a general
classification we have in America
the professional, or technical school,
the graduate school, and the college
of liberal arts—often called the un-
dergraduate school. My friend, Dr.
Albert Norman Ward, calls it "just
a college college". Now of course
the graduate school must have grad-
uates from somewhere or it can not
run. And so far the hundreds of
comparatively small liberal arts col-
leges have been the main source
from which these graduate students
have come. Again, the schools of
law, of medicine, of theology, and
other institutions for professional or
technical training are constantly
raising their entrance requirements
and a number of them now require
a college degree.

The liberal arts colleges in the
universities can not and should not
undertake to prepare the material
for all these graduate schools and
institutions for professional study.

William R. Harper while Presi-
dent of the University of Chicago
sprang the question of the decline
of the liberal arts college. Yet, in
speaking of the constituency of the
university he said:

"In large measure this constitu-
ency is drawn from the field of the
small college."

President Hutchins of the same
University says:

"The undergraduate colleges are
here to stay and are to be improved.
The plan is to offer a kind of un-
dergraduate education such as the
universities are not prepared to give.
... The undergraduate college is
an indispensable member of the trio;
colleges, graduate departments and
professional schools."

Governor Lowden of Illinois says:

"In most of our past it has been
the small colleges which have fur-
nished leadership to business, to
the professions, and to our public
life. They must still furnish that
leadership, in my opinion. In ad-
dition, they must now be the great
feeders of the universities if the
universities are to get the best re-
sults of their post-graduate work."

And Dr. Robert Lincoln Kelly, Ex-
ecutive Secretary of the Association
of American Colleges, says:

"The professional schools are al-
lies of liberal colleges. Liberal and
professional education are comple-
mentary."

Whatever may be said of the de-
cline of the liberal arts college, I
am firmly convinced that it is here
to stay, and that the present agita-
tion will soon pass. As a matter of

self preservation the professional
and graduate school must finally
join in a move to save the liberal
arts college.

But there is a still higher reason,
if possible, for preserving this mem-
ber of the college trio. John Hus-
ton Finley, Associate Editor of The
New York Times and former college
president, says:

"The extinction of the American
college as a cultural institution
would be a most disastrous evolu-
tion. It would take out of our com-
mon life the most active centers of
buoyant idealism in a very practical
civilization."

It will indeed be a sad day for
America when we cease to promote
liberal culture as a thing of ines-
timable value within itself, regard-
less of its worth in matters of ma-
terial progress and prosperity. If
we are to maintain this culture
among our people, we must main-
tain the institutions which give it.
May I say, perhaps more especially,
the institutions which exist for the
particular purpose of producing cul-
tured women for the work which
they alone can do in shaping the
home ideals and promoting the sen-
timents and activities which so
largely shape the social, moral and
religious conditions in every com-
munity.

Finally, may I say that after some
three months spent in the North
and East during the past year I am
convinced that, as never before, the
leaders of education and of educa-
tional philanthropy are turning to-
ward the many small liberal arts
colleges of the South and the near-
by West. The Literary Digest re-
cently said:

"Not the Yales and the Harvards
but the innumerable little colleges
which exist at the price of struggle
are the salt of education." Guy M.
Walker, the distinguished lawyer of
New York City, says:

"It has been the small colleges,
the poor and struggling, scattered
over our country that have produced
the extraordinary diffusion of edu-
cation among the American people.
We need 1,000 such colleges with
\$1,000,000 endowment each."

In the Boston Journal of Educa-
tion Dr. A. E. Winship says:

"America must appreciate the
shameful neglect of the country col-
lege if we are to remain a demo-
cratically-minded nation."

I could give a score of such quo-
tations from important newspapers
and periodicals from men of lead-
ership in New York, New England
and the East. Among the men who
have spoken out emphatically on
this matter are President Hoover,
ex-President Coolidge, Dr. William
Lyon Phelps of Yale, and Dr. S.
Parks Cadman of Brooklyn. Quite
a number of important periodicals
have published articles—some of
them as many as three or four ar-
ticles, within the last year—press-
ing upon men of wealth and philan-
thropy the obligation to supply
this the most crying need of Ameri-
can education. I do not hesitate to
predict that within the coming de-
cade we will see the men of large
wealth coming to the aid of the
small colleges in a way to which we
have heretofore seen nothing com-
parable. If we can get through the

(Continued on page 12)

The Sunday School Department

SUNDAY SCHOOL LESSON

For Nov. 16, 1930

Prepared by

L. D. Posey, Itta Bena, Miss.

Subject: The Believing Centurion, A Gentile Whose Faith Jesus Commended.

Golden Text: And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. Luke 13:29.

(Before reading these notes, please read Mat. 8:5-13; and Luke 7:1-10.)

Introduction

"Centurion" is a military term, and primarily meant the commander of one hundred Roman soldiers, and corresponds to our captain of a company. The centurion, however, did not always have his full quota, but might have as few as fifty soldiers under him. Briefly stated, this was Rome's method of keeping peace among the Jews in Palestine, and was a constant reminder to them of their subjection to the Roman government.

Three other centurions are specifically mentioned in the New Testament, and references made to others; and without exception they are set forth in a favorable light. This speaks very highly for the character of the men in this responsible position. It shows, however, that good character according to man's standard, does not put men right with God. That comes by regeneration alone, the work of the Holy Spirit, and by grace through faith in Jesus Christ.

Lessons from the Lesson

I. The Centurion Went to the Right Person for Help

This Roman soldier set an example that the world needs to learn and then follow now as never before. He went to Jesus with his trouble. True, his trouble was caused by his servant's trouble, but it was trouble just the same. If the spirit manifested in this centurion could by any means become prevalent among people, there would follow a transformation such as men have never seen.

1. If wayward children would become troubled because their parents are troubled over their waywardness, then the children would change their conduct and the trouble of all concerned would automatically cease.

2. If drunken husbands and fathers would become troubled over the sorrows of their families on account of their drunkenness, then they would quit drinking, and that part of their trouble would end, and the prohibition laws would be easily enforced.

3. If unscrupulous profiteers and industrial overlords should become troubled over the poverty and wretchedness of the underpaid industrial serfs, instantly measures would be inaugurated whereby extortion would cease and just compensation would be paid for labor performed.

4. If the wardogs of belligerent nations should be seized with trouble

because war destroys the property of non-combatants, kills the innocent, robs the honest and starves the helpless, then we would have "on earth peace; good will toward men". Luke 2:14. There would be no need for treaties and peace pacts. War would simply be no more.

5. If Christians every where were overwhelmed with sorrow because the heathen are lost without the gospel, then the Great Commission given by Jesus would be obeyed, and the gospel would be carried to earth's remotest bounds. Indeed may I emphasize it: If we, like the centurion, should get troubled over the troubles of others, and then as one man carry our troubles to Jesus, he would end them for us to the extent that earth would be almost like paradise. "Would he make our troubles cease?" Yes; there is no record of any one who ever went to him in honest faith that was turned away without a blessing.

II. Commendable Characteristics of the Centurion

1. He was humble. Humility and meekness are very closely related, and Jesus said, "Blessed are the meek; for they shall inherit the earth". Mat. 5:5. The centurion did not feel himself worthy to have Jesus come into his home. How different that from the prevalent spirit of this age. Unholy pride is one of America's besetting sins. Pride because of our place in the galaxy of the nations of the world; because of our wealth; of our learning; of our scientific achievements. Unholy pride in these has made us look with contempt upon others, and by so doing will merit their scorn of us. The unflinching mark of true greatness is humility. Jesus Christ, though King of kings, and Lord of lords, humbled himself to the point of washing his disciples' feet, and dying on the cross for a sin-cursed world. Yet many people are too proud to confess their sins to him, and be baptized in his name. Our unholy denominational pride has helped very materially in landing us on the rocks. It is a distinct mark and evidence that we are in the Laodicean age of Christianity.

2. The centurion was evidently free from race prejudice. In the main, there has always been prejudice between Jews and Gentiles. But here was a heathen soldier who had proven himself so free from this form of sin, that he had convinced the Jews of it, and won their confidence to that extent that they appeared before Jesus in his behalf. Their plea was, that the centurion was worthy because he had given them their synagogue. Our treatment of the ignorant and poverty stricken negroes and heathen foreigners about us, falls below this centurion's example of freedom from race prejudice, matched by the same in Jesus. Now don't get "het up" and say I am preaching social equality. I am not doing it. I do not believe in it. But our race distinction should never bar us from obedience to the command of Jesus to

preach the gospel to the lost every where without regard to race or clime.

3. His unfaltering faith in Jesus. It may be questioned as to the exact nature of the centurion's faith up to this time; but there can hardly be any doubt that this faith led him to a personal acceptance of Jesus as the Messiah and Savior. True the narrative does not state it; but the strong commendation given him by Jesus surely implies it.

III. God's Overruling Providence in Human Affairs

One of God's gracious provisions for us is that he keeps us in the dark as to the daily future of our lives. Joseph could not have been the man he became, had he known the cruelty of his brothers, and his imprisonment were only so many stages in his preparation under God for the great work of his after life. Daniel's determination that he would not defile himself with the king's meat would have lost much of its beneficial effects if he had known its future import to him. Much of Paul's suffering would have been only so much torture had he been able to read the future as the past. But under God's gracious care it became the fertility of soil in which Paul's soul grew into a greatness, seldom if ever attained by pilgrims to eternity. Likewise the very sorrows that rend our hearts day by day, by virtue of an unseen future, become the sledge-hammer blows by which God pounds our proud spirits into humility, and gives us a meekness and sweetness of soul such as otherwise we would never have had. Then if it takes sorrow in our lives, let the cause of it be what it may, to bring us to Jesus, then let us thank God for the privilege of drinking the cup of it to the dregs. Sorrow brought this centurion to Jesus, and the fragrance from its beneficial results, has reached down through the ages and touched our lives today. Will we by our faith in Jesus and obedience to him pass it on to others? May God help us to do so.

IV. This Incident a Foregleam of Christ's Great Work

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:11-12. The man of whom we study today, is but one of several to whom Christ ministered, that point out the great purpose for which he came into the world. His experience with the Samaritan woman at Jacob's well; his healing of the daughter of the Syrophenician woman; his missionary journey into heathen Decapolis and the feeding of the four thousand who had followed him for three days in their eagerness to learn from him; these are all foregleams of Christ's great work of redemption of Gentiles as well as Jews. According to Alfred Edersheim, a Christian Jew who wrote, "The Life and Times of Jesus the Messiah", and who was one of the world's great Jewish scholars, the four thousand fed in Decapolis were in greater part Gentiles. This fact the average person misses in his Bible reading. This accounts in part for such little knowledge among

Christmas Bargains Ladies' Silk Hose

At Factory Prices

Unusually fine quality. Guaranteed full fashioned. Slender French heel, service weight, but seemingly thinner because of finer knitting. 42 gage. 7 strand. Silk all the way up. Fine lisle reinforcements in sole and toe and inside the silk top for garter protection. \$1.75 value. Now offered direct from the manufacturer freshly made from Japanese silk.

1 Pair \$1.00
3 Pairs \$2.75
4 Pairs or More
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All Latest Colors: Ivory, New Champagne, Nude, Promenade Rendez vous, Bahama, Onion Skin, Sun Tan, Dusky, Afternoon, Brownleaf, Light Gunmetal, and Dark Gunmetal. Any assortment of sizes and colors. Your order will be packed in presentation Christmas boxes if requested. No nicer present for ladies could be purchased at such low cost. Send check or money order. If you are not delighted with your purchase, your money will be refunded promptly upon receipt of unused goods. Also we will gladly exchange unused hose for different sizes or colors.

Color card free on request.

Siva Hosiery Co., Station F, Union, S. C.

Christians of the extent of the ministry of Jesus to Gentiles before his crucifixion. So in the healing of the centurion's servant, seconded by his ministry to other Gentiles, we behold him through it all as Savior, not only for publicans and sinners among his own people, but for those who would trust him, from among the entire human family. For as Paul teaches, "there is no difference; for all have sinned and come short of the glory of God". Rom. 3:23. But while all alike out of Christ, are under condemnation, through faith all who believe, both Jews and Gentiles shall be saved.

Conclusion

What a glorious Savior the Christian has! He can save and lift from the lowest depths of sin to the highest heights of glory in his Father's family. Is he your Savior? If not, may God grant that he shall be before it is too late.

LIBERTY

The annual revival service of the Liberty Baptist Church closed last Sunday night, our pastor, Brother H. H. Webb, doing the preaching, and Brother F. R. Causey, the efficient choir leader, leading the song service. We had a great meeting. Brother Webb brought some wonderful messages and the Holy Spirit blessed them for the salvation of the lost and the edification of the saints. We had good attendance at every service. Twelve additions to the church. The Lord has wonderfully blessed Brother Webb in his work here for the last five years, this being the second time that he has done the preaching for the annual revival. We thank God for our pastor and pray that he may continue in his work in a great way.

—J. P. Walsh.

"What kind of radio have you got?"

"The railroad type—whistles at every station."

A BETTER DAY SEEN FOR FOREIGN MISSIONS

Missionaries on the Foreign Fields Encouraged at Some Phases of the Situation at Home, But Call for Prayer

The Russian Baptist Church of the city of Harbin has made fine progress the past several years and is having a wholesome influence on this city of so much sin and distress. The Young People's Organization of the Church, which holds its meetings once a month, being given full charge of the Sunday evening service of that day, has a beautiful custom of dividing up into bands and on the afternoon preceding their service visit the homes of the members of the church and others. When they come first a song is sung (and these Christian Russians can sing the praises of God), then a select passage of scripture is read, one of their number leads in prayer for God's blessing upon the home and upon them, and they are off to visit some other family.

Dependence Upon God For Help

When a group of these earnest young people came to our home last Sunday afternoon they read to us from Philipians the following exhortation: "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

These young people had known we were anxious and distressed because of the financial condition of our Foreign Mission Board. They know of our work among the Chinese and how we need money to go forward in giving the gospel of our Lord to the millions of Chinese who have come here to Manchuria, and that we feel helpless to meet the unusual opportunity with our mission board in debt. These words were read to give comfort and to lead us to look unto God in prayer for the needed assistance. And so it behooves us, and all God's people, to so do at this time.

Since the coming to north Manchuria of two representatives of the China Inland Mission, one of the greatest foreign mission organizations in all the world, we have had impressed upon us afresh the need of our dependence upon God for meeting the burdens weighting upon Southern Baptists and upon us. These two missionaries are here in our field for a period of one year to prepare the way for the coming of twenty new missionaries whom their Board expects to send to a part of this field. The China Inland Mission depends entirely on prayer to God for the meeting of all its needs. They have large numbers of missionaries throughout China and are praying now for two hundred more, and expect to get them.

Surely this is a time when we Baptists also need to look to God for help out of our present situation. Perhaps this is just what He wants us to do. One recalls that as long as Israel looked to Him and Him alone for strength He gave the victory. He wanted His chosen to depend upon Him: was pleased when they did it, but displeased when they put their dependence in man.

This thought encourages, for we can depend upon God and know that He will not fail us.

NEWS NOTES

Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board

New Department Books

For long have you been waiting for the new department books to be off the press. Now they are ready and already they are being used in many campaigns and training schools. They are as follows: The Young People's Department of the Sunday School, Phillips and Harrell; The Adult Department of the Sunday School, Phillips; The Home and Extension Department, Watts. These all give seal 5 in the Normal Course. They may be ordered from the Baptist Book Store.

217 Without It

There are in the files at the Sunday School Board the names of 217 teachers or department officers whose classes or departments have made application for Standard recognition and the teacher or officer lacked either the Manual or the seal for the department book. In Mississippi there are 12 of these. Suppose those should get the book today, study it, take an examination on it! They would help the state reach its goal of 16 Standard classes and 3 Standard departments for this coming year. And what about those hundreds of other teachers and officers who have never taken the work and who have never made application for Standard recognition? Write Secretary J. E. Byrd for application blank today. Do the type of work in your class and department that shall be worthy of Standard recognition.

The First Step

The first step is to register the class, if this has not been done. Secure the application blank at once. During October (the first month of the Registration Campaign) there were 5 classes registered from Mississippi. The goal is 100. Get yours in for November's report.

Planning to Attend

Already many people are writing in saying that they are planning to attend the Fourth Southern Baptist Sunday School Conference at Jackson, Mississippi, January 13-16, 1931.

"COME"

By Clyde Edwin Tuck

Can you not hear again the Master's voice,

You who are weary with a load of care?

"Come unto me," it says, "arise, rejoice;

Your troubles and your sorrows I will bear."

He speaks today as surely as of old

To His lost sheep who wander far away;

He bids them share the shelter of His fold,

And at His feet their heavy burdens lay.

"Come unto me, and I will give you rest"—

Rest that the cruel world can never give,

A peace surpassing sweet for the oppressed;
He bids the hopeless courage take, and live.

Come to the fount of love and freely drink

The living waters that will make you whole,

You who through error's ways have reached the brink

Of life's Dead Sea which would engulf your soul.

Come, like the blind man falling in the dust;

A contrite heart He loves, will not despise;

Repose in Him your highest faith and trust,

That light divine may touch the spirit's eyes.

Come with your scarlet sins, come with your tears,

You whom the crowd may scorn, condemn, and shun;

The plea of all who would repent He hears;

Through Him our victories must all be won.

The Great Physician still is here to heal,

Come, touch His garment's hem, faith only bring—

He turns no one away who makes appeal:

Your every fear will then take sudden wing.

"Come, follow me," the Shepherd calls once more

To lead you from the desert of despair

Into His pastures green; His open door

Invites you in His love and peace to share.

ATTENTION INTERMEDIATE SUNDAY SCHOOL WORKERS

One of the profitable features of the Southwide Sunday School Conference to be held in Jackson January 13-16 is the Intermediate exhibit. We will have an opportunity to see on exhibition the best material and workmanship of the teachers, officers and pupils from the Sunday Schools all over the South. I am anxious for Mississippi to be well represented in this exhibit work. Below you will find listed a few rules governing the exhibit and a few suggestions for exhibit work:

Rule 1. All exhibit material must be in by nine o'clock Monday morning preceding the conference.

Rule 2. All awards will be made behind closed doors before exhibit room is opened. Blue ribbons will be placed on the best exhibits and red ribbons on the next best.

Rule 3. All material entered must be designated as follows: (1) Made by pupil; (2) Made by officer; (3) Made by teacher.

Rule 5. Not more than one poster from one department or person on any one subject will be exhibited.

Rule 6. The name of the individual, church and state from which the exhibit comes must be written on the back of the exhibit. Names may be placed in full view after the award is made.

The names of all departments, with awards received, will be pub-

STOP THAT COUGH TONIGHT!

It May be Twice as Hard to Stop Tomorrow

Never fool with a cough. It may develop seriously. Every cough is bad for the reason that it tears you down. Whether your cough is due to cold, catarrhal condition of the throat, dust irritation or smoking, it *can* and *should* be stopped immediately.

At the first sign of a cough, take good, dependable old "Piso's for Coughs". Piso's does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues, and at the same time, has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".

lished in the next issue of the Counselor following the conference.

Below are a few subjects of exhibit for pupils:

1. Posters made on lessons.
2. Posters and other suggestive helps on the Six Point Record System.
3. Honor Rolls featuring the Six Point Record System.
4. Posters advertising and urging attendance.
5. Posters on the Sunday Morning Preaching Service.
6. Posters showing class schemes.
7. Posters showing service activities.
8. Posters showing social activities.
9. Posters on Missions.
10. Miscellaneous posters.
11. Maps used in teaching the lesson.
12. Miscellaneous maps.

More of these subjects for exhibit will follow in later issues of the Record. Let us keep this Conference in mind and plan to make Mississippi's contribution count for a great deal.

—Wyatt R. Hunter.

Curiosity Box—"How many are there in your family, madam?"

"Just my husband and I."

"No children?"

"No."

"Any dogs or cats?"

"No."

"Do you have wireless?"

"No."

"Now, have you any saxophones, pianolas, ukuleles, or other musical instruments?"

"Indeed not. And why all these questions?"


"Madam, I'm just the man who intends to rent the house next door."



Gray's Ointment
Relieves the pain and hastens recovery.
At all drug stores. For free sample write
W. F. GRAY & COMPANY
Nashville, Tenn.

CLEAN EYES ARE HEALTHY EYES

To keep your eyes clean and healthy use only Dickey's Old Reliable Eye Wash. All stores or by mail 25c.
DICKEY DRUG CO., Bristol, Va.



The Children's Circle

Mrs. P. I. Lipsey

B. B. I. REPORT FOR WEEK ENDING NOV. 1st, 1930

Assignments met	179
Leaders' Reports	17
Individual Reports	122
Workers at Assignments	100
People at services	755
Addresses or sermons	90
People dealt with personally	137
Professing conversion	55
Gospels, tracts, Testaments distributed	1,041

BIBLE STUDY No. 20: Numbers 16:1-35 The Rebellion of Korah, Dathan and Abiram

Read this Scripture carefully at least twice, then write the story for me.

Facts Not Given in The Lesson

If you will find Numbers 26:9-11, you will see that tho' Korah was destroyed with Dathan and Abiram and their families, the sons of Korah were not destroyed. We may decide that they had no part in this great rebellion, and they afterwards rose to honor in the choir service of the temple: of course, I mean their descendants did. Ten of the Psalms bear their names, "the sons of Korah", Psalms 42, 43, 44, 45, 46, 47, 48, 85, 87, 88, and some of these are very beautiful and spiritual.

If you will read numbers 17:1-10, you will find a very interesting story about Aaron's rod, which budded and produced blossoms (pink ones, I think) and ripe nuts. This was a sign that Aaron had been chosen to be God's priest—that God had chosen him.

My dear Children:

Is this weather cold enough for you? Our thermometer went down to 32°, freezing point, one morning, and round about that, two other mornings. The frost looked like a little snow on the grass in our front yard. And up on the hill behind us, I saw a big calf lying on the ground, and right up against him, pleased as could be to be so close, a little black and white dog. This is some weather, to be sure! I wonder if it has frozen you all up, so you can't get to the Post Office? I hope you'll thaw out soon, for I haven't had but two letters for a week.—We were able to send \$10.00 to Bro. Miller for the orphans, a few days ago. I was glad, for they are not getting much money out there now. They need our money, and more, mighty badly, and we must send them all we can. You know, these are mighty hard times, and harder for them, the orphans, than for us.

Suppose that a number of you write to me about the things you have to be thankful for, on Thanksgiving Day and all the days. Right off now, please, my dears, and we will get them in for Thanksgiving. I have a big thing to be thankful for, this time.

Much love from

Mrs. Lipsey.

Smithdale, Miss., Nov. 2, 1930.
Mrs. P. I. Lipsey,
Clinton, Miss.

Dear Mrs. Lipsey:

The Mars Hill Girls Auxiliary are sending two dollars (\$2.00), one for the Orphans and one for Miss Byrd's Library Fund. Our G. A. Leader is Mrs. Pearl Cullom. We like her fine. Please print our G. A. girls' names. Yours truly, Bernice Butler, Ethel Bass, Wilda Burris, Loraine Burris, Hilda Burris, Merl Walser, Grace Prestidge, Grace Carruth, Doris Carruth, Emily Ratcliff, Estelle Ratcliff, Eva Turner, Genevieve White, Effeen Hutchinson, Mell Gwin Hew-

itt, Marjorie Butler.

Sixteen dear G. A.'s, trying to help in the Lord's work—and helping, too. We are so much obliged, girls, and that includes the orphans and Miss Byrd. Come again when you can.

R. F. D. No. 2, Box 72,
Clarksdale, Miss., Nov. 3, 1930.

Dear Mrs. Lipsey:

I have been reading The Children's Page and decided I would write. I am a little girl 11 years old, and I live on the farm. I go to Sunday School and preaching and B. Y. P. U. I am Treasurer of the Junior B. Y. P. U. Department. I like my work just fine. Our pastor is Rev. J. A. Ousley of Tutwiler, Miss. I certainly do enjoy hearing him preach. I go to school and I carry the 5th grade. My teacher's name is Mrs. E. J. Spikes. I like her just fine. I am sending 25c for the Orphans' Home. I will go, hoping to see this in print, as I want to surprise Mamma and Daddy. With lots of love to you and all the rest,
Your little friend,

Edna Moody.

Letters are nearly as scarce as hen's eggs this week, Edna. Yours is very welcome, and your 25 cents gives me \$10.00 to send to the orphans. Thank you so much.

Star, Miss., Nov. 4, 1930.

Dear Mrs. Lipsey:

I forgot to thank you through The Circle for the nice pictures you sent me. I want to thank you for being so thoughtful of me. I enjoyed looking at them so much. How are you enjoying this fine weather? How is Donald getting along? Well, I must stop, it is time for the mail. I will write to The Circle some time before very long.

Ernest Clark.

I saw Donald at church last Sunday, I think. He's doing all right. This is fine weather, isn't it? Come again soon, Ernest.

SHARING WITH HIM

"A small boy moves from his Mother's side with a big ruddy apple in his hand. This she has given him to share with his brother.

He carries it to the older boy and proffers the apple which looks like a shiny new red ball, and stands back waiting with hands clasped behind him, an eager, expectant look on his bright little face, waiting for the apple to be divided. He only expects a little piece, not even half of it, and he will be satisfied with his share, for little folks should not eat so much.

Will the brother gladly divide and give back a portion of that glorious sun-kissed apple that is so inviting, to the little fellow who gave it to him, willingly to share?

Or will he be tempted to keep the whole of it, sending the tiny boy away tearful without even one small piece of the apple he has so ungratefully coveted?

Tithing Is Like That

God gives His richest blessings to the Son and bids Him to divide with His Children. Jesus is generous, keeping nothing for Himself, He passes the blessings on to us, and stands back waiting to see how we will receive them—waiting to see if we will, with joy in our hearts and thanks on our lips for that which

was meted out to us, give back to Him the small share He asks for.

Or will we, with greed in our hearts and closed lips, covet the whole blessing, and send Him away sorrowful at the ingratitude of His Children?"

* * *

Since I am an invalid girl and cannot go to Sunday School or Church very often, and therefore not an active church member, am certain the little story above, which came to me sometime ago, would not be considered in the contest, so am sending it on hoping that it will set the readers to thinking, and perhaps to GIVING more willingly.

Yours for the best,

—Elizabeth Sumrow.

PELAHATCHIE

The members of the Ready Class of the Pelahatchie Baptist Sunday School held their regular monthly business meeting in the home of Mrs. O. L. Day. The president, Mr. A. G. McInnis, read Hebrews 6. Mrs. Floyd Coker, a former member of the class, led in an inspiring prayer for the continued good work of the class. Reports from all officers of the class were favorable and of interest. Offerings for the month of October were good and a liberal sum was given for Missions.

After the business Mrs. Day was in charge and an enjoyable social hour was spent. Coffee and cake was served to the eleven members and two visitors present.

New members are invited to join the Ready Class and in the work for our Lord.

—Mrs. Wilson Cawthorn,

Class Reporter.

BIBLE SCHOOL

"Public schools train the child's mind. Religion, naturally cannot be taught in a school supported and attended by people of various creeds. Still, Christianity is a very necessary part of a child's training. Education, without Christ, may make a man a clever devil. Arithmetic cannot show a way to remove man's countless sins, nor can geography show the way to heaven, nor can domestic science prepare anyone for the eternal home.

"Parents! You have the respon-

sibility of bringing up your children in the fear of God. Read the Bible with them at home. Pray with them. Take them to Sunday School as regularly and promptly as you send them to school. Bring them to church every Sunday."

"Train up a child in the way he should go; and when he is old he will not depart from it." Proverbs 22:6.

What measure of progress do you have in your heart for our Church this fall? Have you thought about it? If so, you have been praying, and praying, you have been asking the Lord what measure of progress he has for us. O how good it is to let him have this way! It is not what we think, but what he would have us do. I am happy to believe that our people are praying. The results will be in His keeping if we are in his blessed Will.—Louie D. Newton.

Continued from page 9

present emergency and maintain our institutions for a while, I believe they will be permanently saved.

When we consider the rate at which high schools and high school graduates are increasing, and at which the American population is increasing, we must realize that the number of college students will increase accordingly. We are going to need all the real colleges that we now have with their equipment and facilities increased. If we let them die, let their plants go to waste and their small endowments become dissipated, we shall have to build and enlarge other institutions to take the place. We would better at any reasonable sacrifice conserve what we have until the coming of a better day.

Every Baptist everywhere should help meet the Emergency of the Bible Institute of New Orleans.

"Motoring is surely a great thing. I used to be fat and sluggish before the motoring craze, but now I'm spry and energetic."

"I didn't know you motored."

"I don't; I dodge."

POST CARDS. Choice poems, scripture sentiment, Thanksgiving, Christmas and all special days. Choice cards with a message. 50 samples 25c. Golden Rule Book Shop, Albion, Mich.

THE CHURCHES AND PASTORS NEED SERVICE ANNUITY

WHY THE CHURCHES NEED IT

1. The church that participates in the Service Annuity will attract better pastors thereby.
2. Any pastor of any church will serve better and preach better if he has the security which it affords.
3. Any church will improve in its respect for itself if it cooperates with its pastor to provide this protection.
4. Any neighborhood will have increased respect for a church that has provided protection for its pastor and his family.
5. It gives the church the privilege of cooperating with its pastor and with The Relief and Annuity Board to insure that the pastor and his family will not become indigent.
6. It saves the church from the liability of having a broken down or aged dependent minister to care for. Several churches are greatly burdened now with such cases.

WHY PASTORS NEED IT

1. To provide against a physical breakdown. The most robust preachers sometimes break down.
2. To provide old age income. All preachers grow old if they live long enough.
3. To provide income for their widows and orphans in case of the pastor's death. They all die; sometimes unexpectedly.
4. To enable them to serve and to preach without worry over the future of themselves and theirs.
5. To save themselves and their families from becoming objects of charity when disabled or old age comes.
6. To gain for themselves a larger measure of public respect, given because of their prudence in this matter.

For information concerning Service Annuity Contracts address H. F. Vermillion, Managing Director Service Annuity Department, 1226 Athletic Club Building, Dallas, Texas.

RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION
Dallas, Texas
Thomas J. Watts, Executive Secretary

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

The following is a letter sent out to the Leaders of District Four by their District Leader. There are so many helpful suggestions in it we want every B. Y. P. U. in the state to read it and use the suggestions:

Kosciusko, Miss., Oct. 9, 1930.

Dear Leader:

How I wish that we might visit each other and exchange ideas. As that is impossible I shall tell you of some of the things we have found helpful in our union.

We gave the little playlet "Can't itis" found in the Junior Manual at our closing assembly one Sunday night and in our Adult Union were some W. M. U. members, so the following week we were invited to give it to one of the circles.

The Intermediates gave the little playlet, "Spirit of Missions" which you can get from the B. Y. P. U. Department, Box 520, Jackson, Miss., at church one prayer meeting night and also gave it to one of the Negro churches. The children were all blessed and encouraged in their work and the older people were helped. They like to get up special programs. The Intermediates also gave a program to one of the country churches.

The Junior and Intermediate Unions worked out a "Code of Honor" which has helped so much in maintaining order. First, we appointed a committee and had each one write on a slip of paper what he or she thought would help the Union. The committee met at my house and we discussed our Union pro and con, and by questioning them and leading them out I got them to suggest the very things I wanted. Of course, I had the plan all worked out in my own mind and made them think they did it. We had the code printed and hung in our B. Y. P. U. room and we read it immediately after the bell rings—before we begin our other work. This is the way we started:

I Will Make a Real Effort to Remember:

1. To take my seat and remain quiet after bell rings.
2. To refrain from unnecessary laughing and talking during session.
3. To sit in my own group.
4. To learn my part on program and not read.
5. To take any part assigned me in the Union.
6. To remain for general assembly.
7. To address the presiding officer before speaking aloud.
8. To refrain from being funny.
9. To close my eyes and be quiet during prayer.
10. To be in my place on time.

Our Director had this printed in big letters and it's hanging in our room. Since adopting this code the leader rarely ever has to say anything until her time comes after the program. It has worked marvels in our union.

In Juniors we used the ladder for Bible readings. One ladder for each

group with the names looped over the bottom round and each one who read every day moved up a round on Sunday night. The Bible Readers' Leader kept up with this.

I found a committee meeting each week very helpful. The Membership and Bible Readers' Committees meet with me every Monday morning during the summer and Tuesday afternoon during school and work out plans using old B. Y. P. U. Magazines. We keep all the magazines and use them over and over again, they have so much splendid material that you can't use it all at one time.

October is here and the boys and girls are full of pep and enthusiasm, so let's harness some of it up for the Lord and make this year the very best in the history of District Four.

Any time that I can serve you in any way, please call on me. Any time you have suggestions to make regarding the Junior-Intermediate work, let me have them.

I am praying that the next year shall be the best we have ever had.

Plan now to meet me in June at our District meeting.

Sincerely,

Mrs. J. C. Maxwell,
Junior-Intermediate Leader,
District Four.

East McComb Has Interesting Training School

Under the leadership of Mr. E. L. Ray, the Director of the East McComb Church, an interesting study course was held recently with Dr. J. S. Anderson and Miss Ruth Roach of First Church helping. This is the SECOND study course for this church this year. This is as it ought to be, every B. Y. P. U. should have as many as two study courses a year. One of the most interested members taking the course was Mrs. M. Lee, 76 years old. Mr. Anderson writes that it was a joy to have her in his class. This is the second pupil 76 years old that he has had in a study course class this year, the other being a lady at Holmesville Church, Mrs. J. H. Brent.

"I THANK MY GOD"

By H. H. Smith

"I thank my God," "We are bound to give thanks unto God," and "Blessed be the God and Father of our Lord Jesus Christ," are Paul's favorite expressions of thanksgiving in writing to the churches he founded. It is an interesting and helpful study to note the things concerning his converts for which Paul was deeply grateful.

To the Christians at Rome he wrote: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Paul was a Christian strategist and knew the importance of planting the Gospel in the populous centers. That Christianity should have taken root in the Imperial City—so hostile to such a spiritual religion as Christianity—

was enough to move the apostle to profound thanksgiving to God.

When Paul wrote to the church at Corinth he expressed thanksgiving for the grace of God which had been given them in Jesus Christ, and for the spiritual enrichment Christianity had brought to their lives. What Christianity did for the Corinthians can be appreciated only when we remember how notoriously wicked was the city of Corinth in Paul's day. It has been said that we should have to combine all the vice and sin of the worst cities of the world today to equal the evils of Corinth at that day. Bearing in mind what the Gospel had accomplished in the wicked metropolis, no wonder Paul rapturously cried out: "Thanks be unto God for His unspeakable gift!"

Turning to the church at Ephesus, Paul exultantly praised God who "hath blessed us with all spiritual blessings in heavenly places in Christ;" . . . and "hath chosen us in Him before the foundation of the world, that he should be holy and without blame before Him in love." And he adds that this high calling of God in Christ brings us into the family of God and we become His children. To bring pagans out of darkness into the marvelous light of the Gospel of Christ and see them transformed into character is enough to make one exultantly praise God.

His beloved Philipians—the only church for which he seems to have had no rebuke—moved him to write: "I thank my God upon every remembrance of you, . . . for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He who hath begun a good work in you will perfect it unto the day of Jesus Christ." In the secret of a happy Christian life, which Paul gives the Philipians, thanksgiving finds a place. Briefly it is this: Worry about nothing; pray about everything; in everything give thanks.

To the Colossians Paul writes: "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Jesus Christ, and of the love which ye have to all saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel." Their love for the brethren was proof that their profession was genuine, for the Master had said: "By this shall all men know that ye are my disciples, if ye have love one to another."

Paul thanked God for "the work of faith and labor of love, and patience of hope" among the Thessalonian Christians, who "received the word of God, which effectually worketh in you that believe." And he rejoiced that the Gospel "came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." That the report of their conversion was widespread, was also occasion for thanksgiving. "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread forth." In his second letter to this church Paul says: "We are bound to thank God always for you, brethren, as it is meet, because that

your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure."

No wonder Paul was continually sounding forth praise and thanksgiving to God. He saw a world lying in wickedness, without hope and without God,—but he saw more. He saw the Gospel of Christ prove to be the power of God unto salvation, and from the darkness of heathenism there came forth a Church composed of sincere followers of the Lord, growing in grace and becoming more and more Christlike in character. As we survey the Church of God today, what are its achievements that move us to give thanks to God?

Ashland, Va.

CHILDREN AT PREACHING SERVICES

It is inexplicably strange that grown-ups feel that children get nothing from the sermons and church worship, yet not so strange perhaps when we realize that Satan uses every device known and unknown to man to keep human beings from having those things that pertain unto eternal life and godliness.

At the beginning of this fall program I want to challenge parents TO BRING their children, three years old and up, to church, and watch closely their development. You will see that they will get impressions which will inspire them to ask you many questions—which questions are positive evidence of the fact that they are learning.

The average child knows all about home by the time he starts attending church. Why? Because he has grown up in the home. If he had been shut out of the home for the same length of time that he is kept from church, he would be as ignorant of parental love as he is of redeeming grace. A three-year-old child's love of his mother is due to three years' association with that mother.

Bring your children to church because it is your duty to give them life's highest privileges and best opportunities.—Ellis A. Fuller.

Plan an offering for the Emergency of the Baptist Bible Institute, New Orleans.

Gerald had bought a two-seater and was taking his girl for a spin. "Oh, Gerald, isn't it l-o-o-vely?" said the girl, as they topped a hill and saw the country spread out far below them.

But she got no answer, for they were already dashing downward like the stick of a rocket. Gerald, with moist forehead and bulging eyes, shouted in her ear, "The brakes have given way!"

"Oh, Gerald, how awful!" shrieked the girl. "Can't you stop? I'd give all the money in the world to get out!"

"Don't pry with a penny!" gasped Gerald, who was of Scottish descent. "We'll both get out for nothing when the car hits that gate down there!"—London Tit-Bits.

NOTES FROM THE EVANGELIST

The month of October was a very busy month for the Evangelist. Three meetings were held, in which 58 sermons were preached and nearly 50 persons were led into fellowship with the churches. The first meeting was held at Swiftdown, where we have a few Baptists but no organization. We secured some subscriptions to The Baptist Record and a promise from some to co-operate more closely with a nearby Baptist church. The others were at Lumberton and Merigold, of which the pastor will write. In addition to this, four associations were attended as representative of the Convention Board and the morning sermon was preached for Home Coming Day at the West Laurel Church.

October marks the last month of another Convention year, and it has been a busy one for the Evangelist. The brethren kept me busy in meetings right up to Christmas and I was in a meeting when the New Year came. During the early part of 1930 several churches were visited, aiding in putting on or completing the budget. Others were visited to lend assistance concerning other problems. One such visit resulted in the selection of a suitable lot in the center of a little village and the subsequent erection of a neat house of worship. Another such visit resulted in a program which has already materialized in a comfortable home for the pastor and his family in the midst of his flock and the accumulation of funds for the erection of a new house of worship.

Meanwhile some Pastors' Conferences were attended where Evangelism was discussed, and as soon as the weather was suitable we began holding meetings. Since then we have been busy, so busy that the days of rest would not equal one out of seven for the whole year. We have been happy in the work and the Lord has smiled on our labors. Aside from the number of souls led to Christ the churches have given evidences of new life and reports from many churches since the meetings indicate that the meetings are still bearing fruit. Many of the churches in which we have labored are small and unable to contribute much, but in the great majority of instances their contributions have been liberal in comparison to that received by their pastors and the amounts contributed to other causes.

Although the Board has not employed a singer regularly, Brother Atley Cooper of Clinton, has worked with the Evangelist much during the year and he has proven a genuine helper. In addition to his services in song he has proven helpful as a personal worker.

At this writing we are in a meeting with Second Church, Biloxi, and we go from here to McHenry. This meeting will close just in time for the Convention and we go from the Convention for a meeting with Grace Memorial Church, Gulfport. From there we go to a country church out from Columbia.

We thank the brethren for this opportunity to serve under the di-

rection of our Convention Board and give God praise and glory for whatever has been accomplished.

Yours in Christ,

—Bryan Simmons.

LOUISVILLE SEMINARY'S SPIRITUAL SCHOLARSHIP RECOGNIZED

By Chas. F. Leek

The sound Christian scholarship of the Southern Baptist Theological Seminary at Louisville, Ky., has once more received due recognition, this time by the International Council of Religious Education, which selected both Dr. John R. Sampey and Dr. A. T. Robertson, of the Seminary Faculty, as members of its original American Standard Bible Revision Committee of twelve "foremost biblical scholars" of America. The committee held its first meeting in New York City, April 15, 1930, at which time it added two other Bible scholars to its membership.

The original committee consisted of Dr. F. C. Eiselen, Garrett Biblical Institute, Evanston, Ill.; Dr. A. R. Gordon, United Theological College, Montreal, Quebec; Dr. J. A. Montgomery, Philadelphia Divinity School and University of Pennsylvania; Dr. John R. Sampey, Southern Baptist Theological Seminary, Louisville, Ky., and Dr. C. C. Torrey, Yale University, New Haven, Conn., in the Old Testament Group, and Dr. W. P. Armstrong, Theological Seminary, Princeton, N. J.; Dr. H. J. Cadbury, Bryn Mawr College, Bryn Mawr, Pa.; Dr. Edgar J. Goodspeed, University of Chicago, Chicago, Ill.; Dr. James Moffatt, Union Theological Seminary, New York City; Dr. A. T. Robertson, Southern Baptist Theological Seminary, Louisville, Ky.; Dr. James Hardy Ropes, Harvard Theological School, Cambridge, Mass., and Dr. Andrew Sledd, Emory University, Emory, Ga., in the New Testament Group.

Both Drs. Sampey and Robertson were placed on the sub-committee on organization and procedure. This sub-committee recommended that two more Old Testament scholars be added to the Old Testament Group in order that the groups be equal in numbers. Dr. Robertson made the report for the sub-committee. Dr. J. M. Powis Smith, University of Chicago, and Dr. Julius Bower, Union Theological Seminary, were recommended by the general committee as additional members to the Old Testament Group.

Dr. Sampey was chosen chairman of the Old Testament Group for a period of one year.

The International Council of Religious Education has secured a renewal of the copyright of the American Standard Bible for a period of twenty-eight years from April 3, 1929. The ownership of the copyright was secured in 1929 from Thomas Nelson and Sons, original owners and publishers. "No revision or emendation of the present text shall be made within a period of five years" and "all changes in the text shall be agreed upon by a two-thirds vote of the total membership of the committee", according to reports.

MUSINGS ON THE MINISTRY

By a Layman

Honest in Preaching

Another thing which I have often heard laymen say that they desire in the ministry is more honesty, more sincerity in preaching. The average laymen is today better educated than ever before in history; he has a mind trained to reason and to think and is constantly weighing the material that is offered to him from the pulpit. Questions arise which puzzle him; this, for example: Why is it that certain objectives of religion are set forth with fervor and regularity from the pulpit but are pursued by the speaker with flagging zeal when the pulpit is left behind? Pulpit pronouncements lose much of their power when indifferently practiced by the preacher. I knew a minister who quite frequently and quite properly stated that the leading of a soul to Christ is the greatest attainment to which anyone may aspire, yet there was no effort, at least no considerable effort, on the part of this minister to conduct any campaign of personal evangelism. He announced the aim as great but himself withdrew from its pursuit. I knew another minister who often spoke of the supreme worth of the Home Altar, setting it forth as one of the prime requisites of a Christian home. But he has no family altar in his own home. I do not believe that the laity will ever respond to this type of religious leadership. What a minister is makes or wrecks what he says and the laity desires of him that he earnestly dedicate himself to the practice of those teachings which he promulgates from the pulpit.

Desirable Personal Contacts

And now just a word from a layman as to the vexed matter of weekday visitation. We are wondering if it could not be made a more significant contact both for pastor and people, linking itself up with sermon objectives. Sunday after Sunday we hear our ministers plead most earnestly for the dedication of our lives to Christ, yet this question is rarely if ever discussed on the streets, in the office, or in the home, in the man to man contacts between minister and layman. Many laymen, I assure you, would have infinitely greater confidence in the ministry if this same thing which is announced on Sunday as being of such tremendous importance appeared in the same light in the Monday morning contact with the pastor. To illustrate let me tell my own experience. I have been active in Christian work for something like twenty-five years, have had membership in churches in several widely separated localities, have held practically every office in the church except that of minister, and, with one exception, I have never had my own pastor to utter a prayer or read a verse of Scripture in my home; I have never had my own minister to discuss with me any of my spiritual problems; I have never witnessed him in the act of personal evangelism; I have never been asked by him, man to man, to lend my aid to the cause of Christ; I have never had my own minister except on one occasion to discuss privately with me any of the deeper things of

In Memoriam

Mrs. Addie Peacock Norton

The sweet, gentle spirit of Mrs. Addie Norton took its departure from its earthly tabernacle on July 25, 1930. For more than thirty years she had been an active member of the Columbia Baptist Church and more than sixty-four years a Christian, faithful as a Sunday School teacher, loyal as a leader of the Woman's Missionary Society, punctual and regular at all church services. For years she grew flowers that she might carry them to the Lord's House to decorate with. Her best of everything was given to the Lord. She was permitted to live a few months past her eightieth birthday and she was able to attend services until a few weeks before she passed away.

Mrs. Norton was an ardent supporter of all her pastors. She always thought the last one was the best. Many of the young men who served as pastor, she spoke of as her sons in the ministry. She held the same tender feeling for the young men called from the ranks of the church into special service. Surely her encouragement and prayers have been an inspiration and help to many young men as they have begun their life's work.

To know Mrs. Norton was to love her. She was the embodiment of a life wholly consecrated to the Lord. She was always anxious to take advantage of an opportunity to better prepare herself for her work as teacher and leader and always was found in the study classes of the Sunday School, B. Y. P. U. or W. M. S. when possible. She received her Post Graduate Diploma in the Sunday School after she was seventy years old.

Mrs. Norton was the mother of two sons, who died in infancy. She adopted a boy, Burroughs Koen, whom she lived to see grown and an active deacon in the Foxworth Baptist Church. She leaves an aged husband, whose devotion and care for her in her last days was beautiful to see.

Surely one of God's noble women has gone to her reward, a saint of Israel whom we all will miss. But we grieve not as those who have no hope for we shall meet her in that City whose builder and maker is God.

—A Friend and Co-Worker.

the Christian life. Perhaps the fault has been with me, but I know of many others whose experience has been similar and, as a layman, I want to say that it is a rather lonely Christian experience.

Ministers often plead lack of time for visits and personal interviews. Personally, I feel that visits and interviews properly handled and freed from inconsequential things could be carried on on a greater scale than is ordinarily done. I should love to have my minister once in a long while drop into my home with his Bible, yes his Bible, and perhaps his notebook in his hand. I should like to have him first ask God's blessing on our meeting,

following this with some suggestive reading from the Bible.

And now as to the matter of the length of sermons. Usually the layman is at one end of this argument and the preacher at the other. There can of course be no set rule but it does seem that the rule of common sense should prevail at both ends of the line. I once heard a minister say that because of pressure he would preach only twenty minutes at the morning service, but he was going to preach forty minutes at the evening hour because "people just must have a certain amount of preaching." He did not state just what process of reasoning he used. It is not how long a preacher preaches but how much his people hear and understand that counts. The average church pew is rather uncomfortable to sit in, the occupant generally more or less weary from a week of arduous labor and, despite the willingness of the spirit, the weakness of the body has to be reckoned with. So it is only a message of the rare and exceptional speaker that is able to hold the undivided attention of this pew occupant for any long period of time. The minister is vitalized by the delivery of his message, his body is in motion, his mind alert but these stimulating influences are not present to any great degree with his hearers, hence they are physically incapable of concentrating on a message for an overlong time.—Christian Index.

"They need not go away," these were the words of Jesus when the disciples advised him to send the multitude away to buy bread. I am afraid we are too prone to sing, "Thou, oh, Christ art all I want" and then send them away. There is always enough where Jesus is. His miraculous multiplication fed five thousand men, besides women and children, from five little loaves and two small fishes—just a lunch for a boy.

"What are these among so many?" said some of the disciples. They seemed to be more concerned with figures than faith. Jesus emphasized the practical ministry in a tremendous fashion.

Personally, I haven't much heart to talk religion to a man who has had nothing to eat for two days, unless I do my best to put some food into his stomach. I realize that the soul is dependent upon the body for a place in which to stay, and an instrument through which to work. If the followers of Jesus in these days were as much concerned about the bodies as Jesus was churches would be much more happier and useful than they are.

—Ben Cox.

"Is Tommy's new dog a setter or pointed?" asked Mrs. Jones.

"He's neither", replied Tommy's mother. "He's an upsetter and a disappointment."

Professor: "Give an example of a collective noun."

Third Row from Rear: "Vacuum cleaner."

"I've changed my mind."

"Does the new one work any better?"

MISSION PROBLEMS NOT A CAUSE FOR DISCOURAGEMENT

Readjustment of Christian Education in China Giving Difficulties but is not Without a Solution

We sometimes hesitate to take our home constituency into our confidence and tell them our mission problems for fear they will not understand and become discouraged, though we do not allow ourselves to become discouraged. This is doubtless because the Lord is so graciously present with us, and enables us to see things as Paul did, namely that all things work together for good to those who love Him. But why should not the true followers of the Lord in the home land see some of our situations as they actually are; then be better able to sympathize with and more intelligently support the work and us with their prayers.

An Atheist Proposes to Close Christian Schools

In a letter sent recently to some of the denominational papers reference was made to gratifying reports of mission schools made at our annual mission meeting in Chefoo, for in spite of efforts of the evil one to close some of these schools, or otherwise hinder their good work of ministry, much progress was made. Souls were saved, the Christian students advanced in knowledge and grace of the Lord, and in some schools were gracious revivals. But we stated that one of the schools had to be closed because of internal difficulties. These troubles originated, however, not from within but from without.

The head of the government education board of Shantung Province, in which most of the work of our North China centers, is an avowed atheist, his wife is a French Catholic. She is opposed to Protestant schools and he to Christianity in general. This man made a public statement that he was going to wipe out Christianity from Shantung Province within a period of five years, and that he would begin by closing up all the Christian schools. Some desperate efforts were made to do this, and he succeeded in underhanded ways in closing a few schools, but the Lord's work has gone on. His method was to create dissension in the schools through outside (heathen) agencies in the cities where the schools are located. At this time when there is a great call for patriotism among the students and teachers throughout China, when some of them do not really know how to express their patriotism, it is not hard to find men and boys who are willing to stir up trouble, and, if possible, break up the schools, being misled to think that thereby they may do something for the good of their country. At the same time Russian and Chinese communists are carrying on propaganda to this end.

It is strange but true that some students fail to realize that they could do vastly more for their country by continuing in school, rather than encouraging school strikes and closing the schools, this in order to carry a point in which they may, as they think, manifest strong patriotism. Some of these students seem

to think that patriotism consists largely in bowing before the picture of Swen Wen (Sun Yat Sen), flying and giving bows to the flag, rather than working to overcome poverty, disunion, civil war, illiteracy, banditry, famine and other ills. I am speaking of those who are not Christians, or a few Christian students who may be misled by these. It is not surprising then that at this time of revolution in China—social, economic, political and religious—there should be some troubles in the schools, especially when the head of the provincial educational system is making an effort to close the Christian schools.

The Lord has removed this man and he has now fled the capital of Shantung and gone to Tsingtau, where he may flee farther if necessary, for another political party has come into power in Shantung. But you will be interested to know something of the troubles he brought about at Hwanghsien in the school there through outside parties of the city who worked through unscrupulous students and teachers in the school. These troubles brought heartaches to many, but all feel that God is going to use the situation to glorify His name and purify the school of all except those who actually love Him and his cause:

A Frank Report Showing an Interesting Situation

Report of the Hwanghsien school as read at our Mission Meeting stated that as early as August of last year some members of the faculty thought it best to close then rather than register with the government, which meant taking Bible teaching out of the school; but this was overcome by changing the technical name of the school. When some of the troublous boys who insisted on registration did not return, the school went on satisfactorily until toward the end of the term. It came out at that time, however, that there were those who were working among students and teachers, poisoning their minds with anti-foreign and anti-Christian propaganda.

"It was the unanimous conviction of the missionaries connected with the school," report of the deans stated, "that it was not possible to conduct a Christian school with the

faculty as constituted, so we recommended to the Board of Trustees that the school be closed for a time. The Board after a long and trying session arranged that the school should continue. One teacher had already been dismissed, and later another resigned but the other teachers were retained. The trustees voted that registration under present circumstances was impossible. Power to close the school if it became necessary, was given the governing body.

"A strong letter was sent to each student stating that the school would not register, that it was for Christians and their children and that all who could not accept this situation and pledge obedience to the school's regulations were requested not to return. The spring term opened following Chinese New Year in February with a somewhat reduced student body. Two new teachers were engaged to take the places of those dismissed and resigned. All went well for a time, but soon there was restlessness and disobedience on the part of some students."

Then we have an interesting account of a flag incident: "In the autumn of 1928 at the October tenth anniversary, without announcement, the leader of the exercises called for the three bows, "Ku-kung," to the flag. There was no opportunity to protest and it passed as an incident of the day. However, some of the warmest hearted Christians were deeply grieved and saw in it a step towards the worship of Sun Yat Sen's picture. A little later when the North China Association and W. M. U. met in Hwanghsien, the W. M. U. discussed the flag ceremony

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JESSE L. BOYD, PICKENS, MISS.

This is a good likeness of our brother who has recently published his *History of Baptists in Mississippi*. He is now well known to our people and destined to be better known in the days to come. He was born in the southern part of the state of good Baptist stock; graduated from Mississippi College and from the Louisville Seminary. Soon after his graduation from the Seminary, he was appointed a chaplain in the Army when the World War was in progress. Here he rendered good service in looking after the spiritual interests of our boys. At the close of the war he reentered the pastorate and proved himself a worthy leader and shepherd. The church house at Magee was built during his ministry there. He is a good preacher and an interesting writer. He is at present pastor at Pickens and Camden, and of Bethel Church in Yazoo County. He is greatly interested in preserving the record of what Mississippi Baptists have done.

and condemned it. When the women made their report to the Association that body also discussed it and passed a motion that the schools of the Association should not have the flag ceremony and this was recorded in the Association minutes.

"In the autumn of 1929, at the anniversary of the Republic, an attempt was again made to have the ceremony, but it becoming known beforehand, the President intervened and other ways of honoring the flag were substituted in which all heartily joined. But there was a current of deep dissatisfaction on the part of a group of students and some teachers. It was after this that attempts were made to stir up the students against the foreigners. Statements made in chapel and in the classrooms were twisted to mean something entirely different from what was intended and appeared in the 'Hwei-kan,' a booklet issued by hostile students against the school. The maneuvers of one teacher, his dismissal and his refusal to leave the premises, backed up as we believed by other members of the faculty, the spirit of disobedience on the part of both boys and girls, and finally the attack on Mr. Liu, another teacher, led us to believe that it was useless to try to run the school longer unless we were ready to entirely change the purpose and management of the school, in other words, register and submit to government control, student dictation and abandon all religious teaching. Knowing that we could not do that we felt the only course was to close for the present at least. It has already been stated how and why we undertook the spring term. Early in the term tendencies toward the final rebellion were evident. It now seems that all was timed for the May 3rd holiday to make the open defiance and put

over the plans of the opposition. Trustworthy Chinese have told us not to be sorry about the trouble arising over the flag, that it was scheduled to come and would have come anyway.

"The program committee not being able to agree as to the flag ceremony item, the matter was referred to a full meeting of the student body. The chairman knowing that the students had come to school with an agreement to observe the school regulations, asked the President to come and state the policy of the school. Dr. Pruitt took pains to express sympathy with the students' patriotic aspirations and that he did not wish in any way to interfere with the legitimate expression of such. But because the 'Ku-kung' to the flag conflicted with the conscientious convictions of many, it had been decided not to allow it. He told them that the policy was well known to the older students and that he was stating it largely for the benefit of the new students. There were other ways of honoring the flag that did not interfere with anybody's convictions, he stated, equally expressive of patriotic loyalty in which all could join, but that any student who wished to 'Ku-kung' to the flag had the privilege of being excused for the day so they might go to their homes or to the city and perform the ceremony and no objection would be made. In this way the school would not be forced to sponsor what some disapproved, the conscientious students and teachers would not be compelled to absent themselves from the exercises altogether, nor would those favoring the ceremony be deprived of the privilege of performing it.

This announcement provoked a storm of disapproval which resulted in passing a motion by a very large

majority to insert the objectionable item in the program. Then another motion was passed that there should be no song or prayer on the program.

The Wrath of Man Glorifyeth The Name of God

These are the events which led to the closing of the Middle School. It was evident that an effort to enforce discipline would be futile. The trustees had given the faculty authority to close if an impasse was reached. But the primary schools were not affected. They have gone on steadily. Attendance at the boys' primary in the autumn was 240, and this spring 290. The girls' completed the course. A number of boys will finish the primary course in the school, in which some forty women and girls gave their hearts to Christ.

This will give those interested some idea of the kind of problems we are having to meet during this new day in China, and we hope will enlist your prayers that God give wisdom and patience to both native Christians and missionaries who must face and solve these problems as they come. As stated, this is the only school in our North China Mission which has had to close. It will be opened again at the proper time. Closing gave opportunity to get rid of all who are out of sympathy with that for which our mission schools stand.

In concluding his report Dr. Glass stated: "Trustworthy Chinese have told us not to be sorry about the trouble arising over the flag, that it was to come and would have come anyway, as scheduled by those who were trying to put Christian teaching out of the school." He bore testimony to the faithfulness and loyalty of some of the students and some members of the faculty. It was the refusal of a student member of the program committee to insert the flag ceremony in the program that made the issue known. Another, chairman of the student body, displayed courage, skill and fairness when almost a mob spirit prevailed. A Mr. Shao's loyalty and brave stand at the risk of personal harm was in marked contrast with the bitter opposition of some of the teachers and the straddling policy of others. The Lord will use this incident of one of our schools to advance His cause, as He so often uses the wrath of man to glorify His name.

—Chas. A. Leonard.

Harbin, Manchuria, China.

—BR—

"I've been watching that mechanic for the last fifteen minutes. There's a man who knows his business. He didn't spill a drop of oil on the ground. He puts down the hood gently, fastened it securely, and left no finger-prints on it. He wiped his hands on clean waste before opening the door, spread a clean cloth over the upholstery, meshed the gears noiselessly, and then drove slowly into the street."

"Yeah, that's his own car."

—BR—

Teacher: "Charles, what does a mouse like to do best?"

Charles: "Why—r-r-r-r-run."

Teacher: "Charles Price, can you answer me?"

Charles: "Naw, sir."

Teacher: Correct."

REVIVAL MEETING AT LUMBERTON

With the evening service of Oct. 16, we closed one of the most satisfactory revival meetings Lumberton Baptists have ever experienced. Rev. Bryan Simmons, State Board Evangelist, did the preaching, and Atley J. Cooper, who was at one time associated with the State Board work, did the singing. These two make an ideal team for leading any people in an evangelistic campaign. From the very first service, the attendance was far beyond our expectations; and increased to the end, having our largest crowd the last night of the services. The people here were very extravagant in their praise of both the preaching and singing. Never in my life, have I heard more sane, constructive and deeply spiritual Gospel preaching. Bro. Simmons is not the "Whoop-em-up" type of evangelist; and I do not want that type to lead my people in a revival campaign. Cooper is a real Gospel singer, always giving attention to those songs holding the most of Gospel truth; and such as will prepare the people for a deeply spiritual service. He is also an untiring personal worker, and rendered splendid service along that line.

It is impossible to estimate the value of such a revival of religion. The visible results were very encouraging. There were forty additions in all, the vast majority of whom were for baptism. Results to the town as a whole are already telling through increased attendance in the churches, and a greatly deepened interest in our Lord's work. We are truly grateful that the Board permitted these to come our way.

Within a very few days representatives from the churches will be at Water Valley for the Convention. It is likely that the question of discontinuing this department of the State Board work will be before the Convention. The opinion seems to prevail that this phase of our work can be best promoted by calling upon the different pastors to do the work. The church's first mission is to evangelize, and I feel that leaving out this important phase of the work, would only mean that we consider it of secondary importance. Bro. Simmons is one of the most loyal denominational leaders among us; and I think his services in the work of evangelism alone is of highest value to our general state work.

—W. D. Wallace, Pastor.

—BR—

THE PRINCESS

—O—

Our little hard maple's a princess
All decked out in scarlet and gold;
She's looking so lovely this autumn,
Defying the frost and the cold.

She stands there a riot of color,
She hasn't a rival in town;
And friends drive miles just to see
her

When she puts on her red and gold
gown.

—Presbyterian Advance.

—BR—

The Baptist Bible Institute of New Orleans is one of our beloved Southwide Institutions. Help it meet its Emergency.